

Light of Truth



Hon. A. B. Richmond.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Philosophy and Facts.

METHODISM AND SPIRITUALISM.

By Hon. A. B. Richmond.

"The world do move."—Rev. Jasper.

The president of Allegheny College, and one of the most learned and eloquent of the Christian divines of the Methodist church, on Sunday, June 23, preached a sermon to the College Y. M. C. A. at Meadville, Pa., from which, among the many excellent things he said, I quote the following. His text was: "We wrestle not against flesh and blood." Ephesians 6-12.

"The opposition which Paul saw fronting this army, which seemed to be beating the air, consisted of forces unseen. There was no weapon there to break down city walls, crack good stout shield or cause blood to flow from gaping wounds. The forces of that unseen army are stronger than any physical weapons. 'Principalities' are there, 'unholy adversaries,' 'powers' beyond the power of man, 'cosmocrats' of darkness, the 'spiritual forces of evil.' These are the unseen armies which he must face and with which he must come into close encounter and overcome who would be victor in the moral and spiritual battles of life.

"There seems to be a plain reference here to spiritual presences and personalities not human—spiritual presences and personalities which we cannot see. As there are angels of light so also are there angels of darkness. There are powers of good, there are also powers of evil. This reference to 'cosmocrats' and world rulers was one that the Christians of Ephesus could easily understand. They knew the story of Nebuchadnezzar and Cyrus the Great and Augustus. These were all cosmocrats. They ruled the world. Just as these men brought nations under their control and were themselves centers of political life, so there are above us in another world, a spiritual world, cosmocrats. Their rule is the rule of darkness. In Paul's thought they were real personalities. The personality of Cyrus or Augustus might as well be questioned as the personality of these cosmocrats of darkness. Back of all the manifestations of evil which men see there is a personality of evil, a spiritual something from which wickedness comes I am reminded that many of us do not believe in this doctrine. Our age is materialistic. We do not believe in angels or devils. The mother still hushes her baby to sleep at night by singing 'Holy angels guard thy bed' but for many among us it is only a lingering relic of an age that has gone. Perhaps one reason why so many have strayed from the earlier doctrine of the church is because of the fact that during many centuries men were inclined to see angels everywhere and devils everywhere. They were realities. Peter the Hermit, who roused Europe to engage in the Crusade for the rescue of the Holy Sepulcher, saw the angel of the Lord face to face, and angels in the night time encouraged him in his undertaking. Francis, of Assisi, saw the face and form of Jesus as plainly as he ever saw the face and form of any man. He saw the wounds of cruel nails in hands and feet; saw the fresh blood issuing from the wounds for his sin; looked upon the holy form until the wounds entered his own hands. Bernard of Clairvaux greatest preacher the church knew for a thousand years, had many an encounter with bad spirits and did much heroic work for the church, led on by good angels, and the spirits of departed saints. Savonarola, in his cell in San Marco, saw a drawn sword, held by an angel's hand, hovering over the city of Florence. He saw swords, arrows and flame

raining down upon the city; heard frightful thunder claps; saw Florence the prey of war, famine and pestilence. Martin Luther, in Wertburg castle, saw the devil himself right there in his room; saw him so plainly that he hurled his ink bottle at him to strike him to the wall. If men of marked piety and intelligence, strong natures, such as these, could have such experiences, what must we think of the thousands who in their ignorance and under the influences of medieval Christianity, created for themselves angels and demons. During almost a thousand years it was considered by most people a crime to question anything. The centuries since the reformation have been a constant protest against this credulous spirit, and it is not strange that many of us have gone too far. It is time for us to read the Gospels over again and the Epistles. In protesting against the errors and credulities of the middle ages we ought not to be found protesting against truth. The plain teaching of the New Testament is that there are powers of evil, principalities unseen, cosmocrats of darkness. Perhaps many of us will come to a clearer understanding of the truth if we are content to describe these unseen powers as forces rather than personalities. Are there unseen and spiritual forces which he must face and overcome who would truly win in the battle of life? Paul declares that there are. More than that, human experience makes the same declaration. The fact that these are forces unseen ought not to lead us to believe that they are unreal. We are coming to understand in these later days more fully than ever before that the unseen forces are the strong forces."

When I first read this most excellent sermon I was somewhat surprised, yet when I recollected that John Wesley, the founder of the Methodist church, was a Spiritualist and his mother a medium, my surprise vanished and I only wondered that so many ignorant members of that church should so persistently deny the existence of the phenomena that for a number of years attended the Wesley family at Epworth parsonage.

It will be observed in reading the extracts from the sermon of the eminent divine that he believes that we are surrounded with unseen spirit forces that not only influence human actions, but also that there is an intercommunion between the spirits of the living and the so-called dead. This is the foundation of our beautiful religion. He also believes in the influence of evil spirits. So do we. This we call "obsession," which Worcester defines to be:

"The state of a person vexed or besieged by an evil spirit, differing from demoniacal possession in the patient's being attacked from without and not from within."

In other words he believes in both good and evil spirits that communicate with and influence mankind. This is also our belief; this is demonstrated by our phenomena. The fact is that Spiritualism is permeating all of the orthodox churches, soiled and sometimes poisoned it is true by the media through which it passes, yet like the waters of the earth the pure oxygen and hydrogen is there, yet sometimes polluted with the carbonic acid and mephitic gasses they absorb from the bigotry and ignorance of the creedal cess-pool of orthodoxy.

The great founder of Methodism in relating his experience and convictions on the subject of spirit manifestations says:

"What pretense have I to deny well attested facts because I cannot comprehend them? It is true that most of the men of learning in Europe have given up all accounts of apparitions. I am sorry for this, and willingly take this opportunity of entering my solemn protest against this violent com-

pliment which so many who believe the Bible pay to those who do not believe it. They well know that giving up apparitions is giving up the Bible, and with my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world—that of apparitions confirmed by the testimony of all ages."

Here then is the "Alpha and Omega." The opinion of the first Methodist and founder of the creed, and the latest opinion of the church as given by one of its most learned and eminent divines. And yet there is an intermediate number of "small-fry" who denounce Spiritualism without investigating and condemn it without knowledge of its phenomena, all of which, in the language of the proverb, are "Wiser in their own conceit than seven men that can render a reason."

If the laws of nature that govern the realm of both mind and matter are unchangeable; if the God of the orthodox religion is an immutable being; if as Ecclesiastes, the preacher, says in chapter 3, 14th and 15th verses:

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it."

"That which hath been is now; and that which is to be, hath already been, and God requireth that which is past."

If all these asserted facts of both science and scripture are true, then is the phenomena of spirit life and communication an incontrovertable fact that nought but ignorance and bigotry will deny. The testimony of intelligent minds of all historic periods assert the truth of the basic facts of the beautiful philosophy and phenomena of the religion of Spiritualism. Our belief contradicts no law of nature; asserts no improbable or impossible facts. It appeals to the better nature of men in its government of human action, and its ultimate result will be a universal brotherhood, culminating in the realization of the glorious vision of Luke: "On earth peace and good will toward men."

A. B. RICHMOND.

"THE BEAST."

Is there nothing in Spiritualism with which to meet prevailing conditions? If knowledge is power, Spiritualists should be the most powerful and influential people extant. We have knowledge of things and laws not in possession of the "orthodox" (civil or religious), and should be the most powerful and influential of mortals for good. And we know where and how to seek for further knowledge—or ought to know. If we are poor and weak materially it must be because we are spiritually weak and poor, for the material manifestation is invariably true to the spirit manifesting. Material poverty is thus nothing more nor less than spiritual poverty, and we are weak because spiritually weak. It is very instructive to read of the "sound of colors," the "glorious philosophy" and all the "signs and wonders" of Spiritualism; but let us beware lest we become inconsequential triflers. As a one-time materialist the writer acknowledges the immense importance of all ascertained facts; but just at present most of us appear to need knowledge of the laws which will enable us to keep our feet on the ground. We are spirits now, it is true, and some of us may be ready to fly away, "over there"; but there are others, most of us probably, who have families and duties here which must be attended to, or come back under less favorable circumstances to attend to them. Our present duty is here, and we mortals must first meet this "bread and butter" question before we can adequately qualify ourselves for higher considerations. We betray our interest in that question by running to mediums—as if we were not all mediums ourselves—for light upon it; so

there is no use denying the interest we take in it. What a wonderful healer" right good times would have. The greatest "seer" is he who can fill our purse, because he must first fill our spirit. Our spirits are true to nature when we seek material things, for all spirit seeks to manifest itself in matter, and, finding matter, the spirit is satisfied if—we shall see.

Then again, if we attempt to confine spirit within bounds, to the "philosophy" or phenomena, we only imitate the civil and religious "authorities." We make creeds, laws and fetters, which increasing education, or Spiritualism—the same thing—is sure to burst, destroying all who attempt to confine it. One can read "death" stamped on the face of most reformers, e. g., spiritual journals. They deal with the dead past almost exclusively, and at best with trifles, as does the church, and there is little life in them. Eternal progression is the law of life. The laggards must get to the front spiritually or starve. No use complaining; it is the law.

As a Spiritualist who believes that Spiritualists alone—and there are many such who know nothing of the phenomena—are qualified to bring about better conditions, better spiritual, therefore better material conditions, I most earnestly wish to see them prepared to work out this "bread and butter" question and occupy their proper place in our intellectual and social economy. For we will never amount to much until our spiritual and material conditions harmonize. That they always do, of course, but what is meant is, they must both occupy a higher plane than they now do.

To accomplish this we must know exactly what perturbs our mortal spirits, then we are ready to proceed. And it will not be necessary to dip into the dirty pool of politics to ascertain this, either. Simply a little firm adhesion to plain common sense (Spiritualism) is required. A little independent thought, uninfluenced by authority.

On this plane of life we buy and sell things, including Spiritualism. All these things may be placed under one or the other of two heads, viz, Labor, or service, and Opportunity. We buy and sell labor—and the products which go with it—and opportunity, by which is meant the use, and use only, of land and money, one the basis of all wealth, the other the key to all exchange. We buy and sell land and money outright, it is true, but we only get the use of them after all, good and evil use, as of all other things.

Now, the universal law is harmony, i. e., every atom of this great and glorious, conscious universe, so far as we know, seeks harmony, and we seek harmony by striving to live and enjoy life with the least effort. This is natural, therefore right, and will eventually lead us to the greatest good, or God, the law, the law of all spirit. But in seeking harmony we commonly make a little mistake; we generally seek it, consciously or unconsciously, at the brother's expense, i. e., we strive for a thing we shall call "profit" for convenience sake, or something for nothing.

Now, it happens there is no "profit" in labor, that which is purely labor, for labor is generally distributed and were there profits in it every one would seek it, the supply would increase, the price fall and the profit disappear. No, labor is a "free agent," not hoardable, and is therefore not haunted by the spirit of selfishness, "profit." It is profitless. It is essential to keep this fact persistently in view. All that intellectual, spiritual or physical labor will earn is a living, as a general proposition, in practical harmony with the living gained by others in the same trade or profession. And, earning a living only, the earnings go back into the regular channels of industry and maintain the social equilibrium, or as-

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sist in doing so, for there is another factor, a disturbing, inharmonious factor. According to our statistics every worker produces about \$10 of wealth per diem, so that unless the workers average that amount they do not get their share. This merely is a guiding hint.

So, if labor is "profitless," we must seek profit, or something for nothing, in land or money, for there is no other place to seek it.

John saw "The Beast," the symbol of selfishness, the natural antagonist and counterpart of "The Lamb," and "wondered with great admiration" as he contemplated it. Its name was "Mystery, the Mother of Harlots." No wonder, for of all the mystifying things none is more spiritually mystifying than greed. All the wit and wisdom of earth at the present time seem unable to cope with "The Beast," the simplest, yet meanest thing extant.

There is but one way to "lay up treasure on earth," i. e., to lay up land or money, or both. Nature reclaims all else. None of us think of laying up anything else. And we simply add, or compound, the "interest" with the capital yearly, until eventually the land and landlords own the earth and levy tribute on all the avenues of exchange. Rent and interest are "profit" because the getter still has most of his time and ability with which to compete with labor, which is profitless, and eventually labor is crushed out of existence. If labor were able to produce "profit" it might pay "profit" (and there is nothing else to pay profit with but labor and its products), but, being profitless it cannot do so. All profit is interest or rent, or both, in some shape or form; must be. The intent of everything in the universe seems to be to circulate, except usury. "The rivers run into the sea yet is the sea not full."

So the land and landlords compound away at the geometrical rate of increase, while all the products of labor become less valuable from the moment of production. One goes up constantly, the other down as constantly, until—the light goes out. No need to discuss the ethics of it. The facts alone are sufficient, and these are the facts, as universal history proves beyond question. Everywhere, in all times, the land and the money have accumulated in the hands of the few. The idler has got all while labor has been disinherited. The land and landlords get everything in the long run, because spiritually, or educationally qualified, and all the sophistry in the world will not down the bald fact.

Some other time we will consider the methods to be employed in ridding ourselves of "The Beast." He lives and thrives on unspirituality, ignorance, but possibly a little knowledge of natural law will stifle him, just as a little knowledge of natural law stifled the ox-team, the dug-out and the horse car, and gave us the vestibuled express and the electric motor (to be used for "profit").

JAS. T. R. GREEN.

Des Moines, Ia.

THEOSOPHY IN DAILY LIFE.

Dr. E. B. Guild says: "Theosophy is practical because it teaches the 'why' of man's conduct in society and business. It rests upon first principles and so fits all conditions and all circumstances and offers knowledge alike to the child and the sage. It gives men a philosophy which they can take into their business and it will help and not hinder."

"Men fashion their lives on the lines of their real wish. Theosophy teaches not that men have souls, but that man is a soul. Souls must meet in future the results of every act and every thought of life. It is wisest then to live rightly and to think rightly."

If you have no further use for your Light of Truth remail it to a friend.

STRANGE.

THRILLING EXPERIENCE OF A SOMNAMBULIST.

The terrible nocturnal escapades of Miss Annie Rossman form a chapter of interest to readers and students of the psychical. Miss Rossman is a resident of Denver, Colo., and if we are to judge from the dispatches here is a most marvelous existence. She has been rescued from death by the police scores of times while walking in her sleep and every device has failed to keep her in her room nights. She is now in the county hospital in Denver under careful treatment.

For eight years Miss Rossman has been a sleep walker—ever since she was 18 years old. She is possessed of unusual intelligence and her education is excellent.

It is almost marvelous to consider the methods that have been unsuccessfully adopted to restrain her from her nocturnal excursions. The windows of her room have been locked and the key to the door hidden, but to no purpose. So far as the hiding place of the key is concerned, she has always seemed possessed of supernatural powers; for when the key was hidden in her own room she has invariably found it. When the door was locked from the outside she managed to cleverly pick the lock and make her way to the street. At other times she has been tied in her bed so securely that it seemed as if in no way would she be able to release herself. In this regard she has exhibited the skill of the conjuror, for no knot could be tied that she was unable to loosen, and, no matter how the ropes were arranged, she always found a way to release herself. Handcuffs have been attached to her wrists and then chained to the bed, but her hands slipped through the rings in her sleep in a fashion that she could not explain when she awoke. In a waking condition she could never perform the feat. At another time the key to her room was placed in the bottom of a barrel of water that rested in one corner of her apartment. But she secured the key and the contact with the chilled fluid did not awaken her.



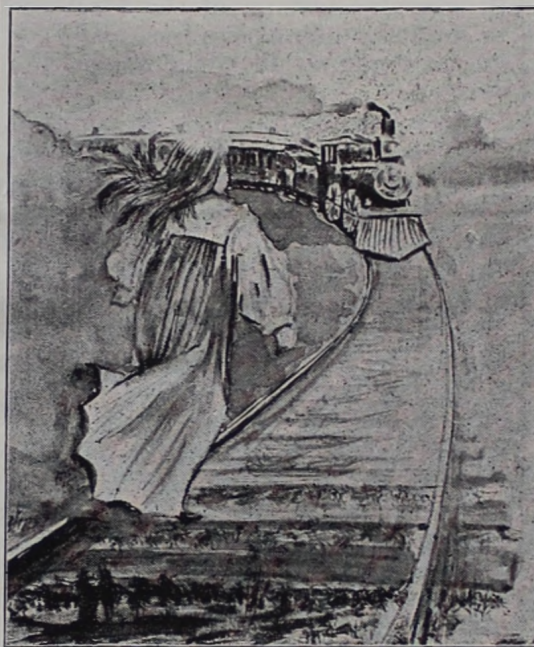
It has always happened that whenever Miss Rossman left her room and home at night on one of these sleep-walking trips she had never stopped to don any clothing besides the night robe, and has been guiltless of shoes or stockings. Just how she could so often make her way about Denver's streets in this costume unobscured is a matter of almost as much mystery as the real cause of the affliction which has rendered her miserable for eight years.

On one of her nocturnal trips she calmly walked in front of a team of horses that was going at a lively gait. The driver saw her and pulled up his horses, but she would certainly have been badly injured had not a policeman seen her just in time and pulled

her fairly from beneath the horses' feet. She was not even scratched.



At another time she walked from her home to the Union railway station. This time, however, she had lain down without removing her clothing, and so attracted less attention. She sat in the station awhile, where her peculiar actions were noted, but there was no suspicion that she was asleep. Finally she went to the ticket agent's window and bought a ticket for Cheyenne. Then she left the station, made her way to the railroad tracks, divested herself of most of her clothing and walked up the track toward the approaching train. Fortunately the engineer saw her in time to stop before he reached her, although she was walking toward the locomotive all the time.



In a letter to the Cincinnati Enquirer concerning her peculiar affliction Miss Rossman says:

"I fully realize that only for the goodness of people in general I should certainly have been in my grave before this, as I have, according to what has been told me, often been rescued by some kind man in time of danger. This of course I appreciate more than words can express. It can easily be realized how embarrassing a position it is for one to awaken and find herself in the company of a policeman or in the patrol wagon attired only in her night robe."

"I have often been censured for things I could not help, but there are all kinds of people in this world, and I suppose we must expect to meet them. I feel now that I am going to be well in a short time, as I am undergoing the treatment that will apparently be effectual. I am startled repeatedly in various ways. One is by dashing cold water in my face."

"As for my part, I believe my affliction is not the ordinary sleep or somnambulism, for according to reports I am very hard to awaken, and naturally would take a few moments to realize where I was. It has been a fearful experience, and I am sure but for the weakness and sin of the action I should

have put an end to it long ago. Perhaps all this strange trouble of mine will some day be explained. I am beginning to feel that after all my life is worth finishing up. About all the things that are said to have happened to me really occurred, for I had no idea what I was doing and never acted according to dreams, as they say most sleep-walkers do."

"I fully realize how often I have been near death, and I know that only what seemed to be a series of miracles has permitted me to be here to write this story. My only hope is I may never have any more such adventures."

Miss Rossman is a native of Pecola, Kan., and a number of members of her family reside there. When she first began to walk in her sleep the attacks were not frequent, and it was only after she became a resident of Denver that her mania grew upon her. It is believed this was due to the air that is found at the high altitude in which Denver is located.

WHAT A CELEBRATED DIVINE SAYS.

Rev. M. J. Savage states that a lady medium, an automatic writer, was made to write a two-page letter to him purporting to come from a lady who had been dead three or four months, of whom the medium was ignorant. Mr. Savage was not thinking of her at the time. Yet he says: "I read the message and said to myself, 'If it were possible I would be willing to take my oath that this friend of mine had written it.'" He asked that the name might be given; immediately both her maiden and married names were written by the medium. "How many children did you have?" "Five." A conversation was thus carried on for an hour. He asked if she remembered a book they used to read together many years before; she did and gave the name of the author, also a particular poem of which they were both fond. A week later he asked that something might be given of which neither he nor the medium knew, and received information of a private nature regarding a mutual friend of his own and the spirit who was writing, which upon inquiry he found was absolutely correct. He says:

"I don't see how clairvoyance, or telepathy, or mind-reading, or any of the ordinary explanations can even touch it. When two people are alone in a room, and communications are made to them of something occurring in another city, then it seems to me that we must suppose a third intelligence as active to account for it."

He has also stated:

"I am in possession of a respectable body of facts that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. I hold that as the only tenable theory I am acquainted with."

"Mend it or End it,"

has been the rallying cry of reform, directed against abuses municipal or social.

For the man who lets himself be abused by a cough the cry should be modified to: Mend it, or it'll end you. You can mend any cough with

**Ayer's
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CORRESPONDENCE

BROOKLYN MATTERS.

Editors of The Light of Truth: The many friends of Mr. J. J. Morse, the well-known lecturer, will be pleased to learn through the columns of your paper that during his short stay in Brooklyn, N. Y., he was warmly greeted by a large number of his friends. The news of his intended visit reached but comparatively a few of his friends. An informal reception was tendered him at the residence of Mr. and Mrs. A. H. Dailey, 451 Washington avenue, which was well attended. Addresses were made by Mr. Dailey, Mr. Fred Haslam, Mrs. Kurth, Mrs. Maggie Walt, Mr. Grimshaw, Madam Le Plongeon and others, and a warm response was made by Mr. Morse. Mr. Morse was on his way to his home in London, England. He has been in California for a year, and after a separation from his family for 13 months he was anxious to meet them again. We hope Mr. Morse will soon visit this country again, and to secure him for two years hence negotiations should begin now.

Dr. Augustus LePlongeon and his accomplished wife, Madam LePlongeon, have just returned to their home in Brooklyn, after several months' absence in Europe. The explorations made by them among the ruined cities of the Mayas in Central America, and the discoveries that they have made of the literature of these ancient people, have resulted in their placing before the world the history of a race whose antiquity, in all probability, antedates that of the Egyptians. Their studies of the religions of the ancient world has prepared them to give interesting and instructive lectures upon these matters. The doctor has just completed the first volume of his great work, entitled "Queen Moo of the Mayas," and it is now upon the market, beautifully illustrated. Those desiring to engage Madam LePlongeon to lecture at the camps or elsewhere will address her at 18 Sidney Place, Brooklyn. Those who desire to learn something of American antiquities and of the great cataclysm when Atlantis went down should hear these people and read their writings. H.

THE N. S. A. CONVENTION REPORT.

Washington, D. C., Dec. 13, 1896.

To the Editor.—Permit me to state through the columns of your valuable journal that the report of the National Spiritualists convention, Oct. 20, 21 and 22, 1896, S. E. 49, will be out of press about Jan. 10, 1897. Single copies will be sold as heretofore at 25 cents each.

Of all the convention reports thus far issued, that of 1896 is by far the most valuable. It contains the reports of the president, secretary treasurer and all of the standing and special committees, communications from friends at home and abroad, as well as a series of valuable reports as to the standing of Spiritualism in foreign countries.

Orders will now be received for one or more of these reports. Societies are urged to purchase them in large quantities for sale or distribution at their meetings. All friends of the cause are respectfully requested to purchase these valuable reports. They will make valuable New Year's presents to your friends and the small sum they cost you will be of great service to the N. S. A. Readers do not forget the needs of the N. S. A. in your Christmas and New Year's gifts. Purchase these books, help the N. S. A. to scatter the truths of Spiritualism over the land and ask your neighbors to join you in the good work. Now is the time to send in your subscriptions,

not only for '96, but for '93, '94 and '95, all for sale at the same price. Address all orders to Hon. Francis B. Woodbury, Sec'y N. S. A., 600 Pennsylvania avenue S. E., Washington, D. C.

H. D. BARRETT.

THE FIELD.

FORT WAYNE, IND.—E. W. Sprague speaks here during January.

FRANKLIN, IND.—Mrs. Fr. Rudick is reported ill with typhoid fever. FALL RIVER, MASS.—Mr. J. W. Kenyon lectures here on the 10th inst.

MASSILLON, O.—G. W. Kates and wife serve us this week with lectures and tests.

NEW YORK, N. Y.—Moses Hull spoke before the Manhattan club on Christmas night.

WYOMING, O.—George Fosnot of Busk Creek has been holding phenomenal seances to interested circles.

AUSTIN, TEX.—Miss Lydia W. Allen of Summerland, Cal., is lecturing here. She may be addressed at 319 East Sixth street.

REDKEY, IND.—Theo. Bunnbaugh writes that Redkey Spiritualists are enjoying phenomenal seances given by George White, a resident medium.

SAN DIEGO, CAL.—Mrs. Annie Lord Chamberlain is on a visit here. She is the guest of Mrs. Bradley, corner of Logan avenue and Twenty-fifth street.

APPLETON, WIS.—M. E. Durham writes that Appleton needs a missionary. Mediums or speakers traveling that way might stop off and chance it.

CHICAGO, ILL.—The Children's Progressive lyceum of the First society holds regular sessions every Sunday at 2 p. m. at 490 Washington boulevard.

SAN FRANCISCO, CAL.—Instructive meetings are held at 111 Larkin street, with Hattie D. Wrenn as pastor, Mrs. Ellis as test medium, and Mrs. Winter as musical director.

LOS ANGELES, CAL.—Among the dispensers of spiritual food in this city during the past month were Mrs. R. S. Lillie, Mr. and Mrs. Ben Barney, Mrs. Clutter and Miss M. J. Ewerall, well-known workers in these parts.—T.

SAN JOSE, CAL.—A farewell party was recently tendered Mrs. H. A. Griffith upon her return to San Francisco, after a two years' sojourn in San Jose, where she did medial work for the cause with excellent results following.—Corr.

ST. JOSEPH, MO.—Mrs. Isa Wilson Kaynor, daughter of the pioneer worker, E. V. Wilson, is under engagement in this city for the Sundays of January, but would answer week-day calls within 100 miles radius. Address 417 South Ninth st.

ELMIRA, N. Y.—Mrs. Virginie Barrett held a meeting in the parlors of Mrs. Bartholomew, which was well attended. Mrs. Barrett's home address is 499 Fourth street, East Indianapolis, Ind. She is open for '97 engagements.

PALATKA, FLA.—Mrs. C. E. Hall writes that Palatka people are gradually warming up to Spiritualism, having become interested through the presence of Mr. and Mrs. Upsill of Watseka, Ills., who are avowed Spiritualists, and giving their light without price to the hungry seekers after truth.

SEATTLE, WASH.—The Seattle Spiritual League, of recent origin, is giving excellent satisfaction to the public through home talent. Meetings are held at the commodious banquet hall of the new Masonic Temple, corner of Pike street and Second avenue. Services take place at 1 and 7:30 p. m. For information concerning the society address H. B. Carter, president, or William Scourfield, secretary, 49 Maitland block, Front and Stewart streets,

NORWICH, CONN.—Dr. George A. Fuller addressed a fine audience here last Sunday and instituted a reign of enthusiasm that will have its good effect later.—Corr.

WASHINGTON, D. C.—Captain S. Y. Cabell of 110 Second street, S. E., a prominent Spiritualist, has had a second attack of paralysis. But Mrs. Cabell writes, "he is cheerful and happy in the prospect of the change—a comfort our beautiful philosophy gives to the stricken and bereaved."

MARSHALLTOWN, IA.—The Progressive Spiritual society is in a prosperous condition, meeting all expenses by the collections taken up after the lectures. Mrs. E. T. Reynolds, the trance speaker of this city, has drawn out a good class of people and the interest manifested is of a sure, steady growth. Mrs. Reynolds works for the cause and truth of the beautiful philosophy and not for personal ambition or self-interest. Mrs. McCoy follows with tests and is much appreciated by the general public as well as our own people. Under the teachings of these two earnest workers good results are sure to follow.—Corr.

SANTA BARBARA, CAL.—E. B. Baker writes that the friends of that city recently enjoyed a rare treat in having secured the services of Mr. Fred Evans, slate writer, and Mrs. M. Freitag, ballot medium. The audiences were large and much enthusiasm prevailed. Besides his slate writing phenomena, Mr. Evans lectured on popular Spiritualistic subjects. Mrs. Evans also gave tests of her clairvoyant powers. Press reporters were present on various occasions and gave truthful accounts of the offerings, both as to the lectures and the phenomena. Our correspondent is the president of the First society of Santa Barbara, and predicts a good outcome of these meetings.

DOWAGIAC, MICH.—Will you please allow space in your valuable paper for the simple testimony of a young investigator of Spiritual truth? I prepared a pair of new slates, cleaned, and fastened together securely with eight screws, the heads of which were deeply countersunk. The cavities over the heads of the screws were filled with sealing wax, and two stamps of peculiar construction were pressed into the hot wax. I sent those slates by express to Miss P. Maytun in Cincinnati. Four days afterward I received the slates per express, and all the seals, with the impressions, were complete. I removed them carefully, took out the screws, opened the slates, and the inner surfaces were filled with messages from my spirit friends. No mortal hand could open those slates without being detected. The medium possesses rare gifts. I hope you will give this space for the sake of many who are doubtful relative to spirit communion through slate writing.—C. F. Cole.

LIMA, O.—Earth's millions can only be made happy, without which purity is impossible, by fervent aspiration to the purposes of the instruments who dispense the necessary knowledge from intelligences, who are the natural custodians of this valuable incentive to progress. With this qualification our present teacher, Dr. Adah Sheehan, is truly inspired to reach her audiences with the pith and marrow of true Spiritualism. Of this we have had conclusive evidence both in numbers and fervency of those who have been present to feast upon the flow of reason and the glow of soul that emanates from this well-qualified instrument, who expresses clearly and concisely the heaven-descended truths of her controls. Her discourse upon mediumship was the most scientific, profound and concise that we have yet heard, and we look forward to the very near future for her return to us.—William W. Hawkins.

COLUMBUS, O.—We had with us last week Brother O. P. Kellogg, one whose presence is a guarantee of prevailing harmony. While we listen to this speaker as his thoughts are given expression, we are impressed with a knowledge of the fact that nature has indeed endowed some men with superior intellects. Not only does Bro. Kellogg vividly and pathetically picture many sad scenes and incidents used as illustrations that make the hearts of the sympathetic throb and the eyes fill with tears, but weaves into his lectures many amusing and laughable references that force smiles to the faces of all present. Miss Maggie Gaule of Baltimore occupied the rostrum as test medium, and surely needs no recommendation to the readers of the Light of Truth, for mediums whose work will compare with that of this lady and her guides will have their names written in the hearts of all seekers for truth, and the immortal pages of the higher realms will glow with the records of good work recorded there by angel friends. We welcome such workers as these, for their presence amongst us is indeed appreciated.—Charles P. Searles, Sec.

LYNN, MASS.—The Spiritualists of Lynn held interesting services Sunday in their hall, 33 Summer street, with good audiences in attendance. At 2:30 there was a test, healing and developing circle. Fine selections were rendered by Mrs. S. J. Wilson, Mrs. S. A. Rich and Willis A. Estes. Dr. S. M. Furbush made remarks on "Christian Sunday," Captain J. Balcom on "Benefit and Knowledge Received in Spiritual Circles," W. H. Rounseville on "Force of Thought," Dr. I. A. Pierce on "The Power of Thought on Humanity," and Willis A. Estes on "The Influence of Song on Humanity." Tests and messages were given by Mrs. Alice M. Lefavour, Miss F. Isabel Hancox, Willis A. Estes, Dr. S. M. Furbush and others. Magnetic treatment was administered by Dr. S. M. Furbush, W. H. Rounseville, Dr. I. A. Pierce, Alfred E. Warren and Dr. Edward F. Murray. At 7:30 p. m. there were appropriate musical selections by Misses Lena and Elsie Burns and Willis A. Estes, the invocation being by Mrs. L. A. Prentiss. Mrs. C. B. Hare spoke on "Sunshine in Life." Many tests and communications were given by Mrs. L. A. Prentiss, Mrs. C. B. Hare, Mrs. Alice M. Lefavour, Mrs. Annie J. Brennan and Mrs. Vina P. Goodwin.

BRADFORD, PA.—The Free Religious association is dead, but the First Spiritual church arises from the ashes of the first-named denomination and expects to live long and prosper. A meeting of the Free Religious association was held yesterday at the Women's club rooms on Chautauqua Place, and the new church organization was formed and the following officers were elected: President, Albert DeGoller; vice president, P. B. Page; secretary, A. Gaston; treasurer, M. L. Pomeroy. Rev. Samuel Weil, the popular minister and broad-minded thinker who has been the teacher of the Free Religious association, has been retained. A committee has been appointed to draft a constitution, and a charter will be applied for immediately. For the present meetings will be held in the W. C. T. U. hall. The new church will start off with about 50 members. The First Spiritual church will have more pronounced views on Spiritualism than the Free Religious association. The foundation of the views of the church are taken from Mr. Weil's widely-read book, "The Religion of the Future," and the members will make a study of spiritistic phenomena and philosophy. There will be no creed connected with this new church, and religious thought will be indulged in on broad lines.

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THE BANGS SISTERS.

Lizzie and May Bangs of 3 South Elizabeth street, Chicago, Ill., are mediums of various phases, receiving spirit tests through clairvoyance, slate writing, typewriting, materialization, and latterly in the form of oil paintings. They have had many a battle with skeptics, but the phenomena occurring in their presence invariably made them the victors. Facts need no argumentation.

Bradley C. Newell.

The Vermont Healer Under Test in New York City.

Magnetic healing and the general therapeutics of Spiritualism have been undergoing a severe test in New York, the instrument used being the now well known blacksmith healer who had to leave his anvil a year or two ago and enter the untried and oft-times thankless task of alleviating human suffering. The New York Herald people were the prime movers in getting Mr. Newell to New York, and from that paper's accounts of his work we take the following extracts.

Speaking of his first experiences of the forces he is dealing with, he said: "The way the knowledge first came to me," he said, "seems ridiculous, and I've always hated to tell about it, but it's the truth. My blacksmith shop is in Jacksonville, Vt., in the town of Whitingham.

"I was working at my anvil one day a year ago last August, when I felt a bulb in my ear, just the same as the water makes when you are in swimming. Then I thought I heard a voice whisper, 'You can cure your wife.'

"I thought my brain wasn't right, so I went on hammering away and never said a word about it to anybody.

"My wife was sick in bed, and that night when I went home I sat down beside her. She was suffering from a terrible headache, and when the pain was bad she used to tear at her hair. As I sat down she put her hands up toward her head and I grabbed them with both of mine to stop her.

"While I was holding her hands she suddenly sat up in bed. I urged her to lie down, but she wouldn't. She said she felt a tingling sensation go up her arms and then her headache went away. I held her hands a few minutes longer and then she got up and walked around, as well as ever.

"The papers got hold of it and printed my picture, and one day when I drove over to Brattleboro to get something the people recognized me in the street and stopped my wagon. They got around in a big crowd and followed me to the hotel where I intended to get dinner.

"The proprietor gave me a room and let them come in. I treated four hundred people that day, many of whom I helped. Some gave me fifty cents or a dollar, and others didn't

give anything. They kept me there three days, and then I had to steal away. I went home with \$400.

"Well, I've taken in \$40,000 since a year ago last August. It's paid off my mortgage of \$2,700 and I have got about \$4,000 left. My travelling expenses have been about \$5,000, and the rest I've given away to people who needed it more than I did."

Mr. Newell consented to go to The Herald office and give an exhibition of his power. His first subject was suffering from a chronic neuralgic pain in the right arm. Requesting the patient to stand up, Mr. Newell grasped both of his hands and held them in a tight grip, at the same time swaying them slightly from side to side. In a few seconds the patient said he felt a prickling sensation in his arms like that produced by a galvanic current. This feeling increased in intensity as it extended up through the arms to the shoulders. Mr. Newell continued to hold his hands for several minutes, and then, releasing them, said, "I guess that pain is gone now, isn't it?"

The subject was sceptical. Five minutes before he had been holding the arm with his left hand to help repress the pain, from which he hadn't been free for two consecutive minutes during six months. Now he moved and twisted it freely in every direction, and then, being thoroughly convinced that the pain had vanished, admitted the fact.

He enjoyed this surprising relief for ten minutes, when the pain returned, though less acute than before. Mr. Newell again held his hands for several minutes and the patient's suffering ceased immediately. The immunity from pain lasted this time for three hours. Mr. Newell explained that, being a chronic case, a number of treatments were necessary to effect a permanent cure.

Subject No. 2 was suffering from a cold and sore throat. The healer expressed his doubt about being able to help the cold, but thought he might drive out the soreness. Placing one hand on the patient's throat and the other at the back of his neck, Mr. Newell pressed tightly against those parts, and the patient experienced the same galvanic sensations described by the first subject. When he took his hands away the soreness had disappeared, and did not return.

Mr. Newell was then taken to the office of Dr. F. E. Miller of 121 West Thirty-fourth street, who uses electricity in the treatment of throat troubles, for the purpose of ascertaining, if possible, by means of the galvanometer, the character of the peculiar force. When the instrument had been adjusted Mr. Newell placed a hand on each binding post, but the needle remained practically motionless.

Dr. Miller, however, experienced the electric sensation on holding the healer's hands.

"I've heard of Newell and his cures," said Dr. Miller, "and I believe his power is empyrean. We can analyze an egg and determine the quantity of nitrogen, albumen and other elements that enter into its composition, but we can not take these elements and make an egg with them. Mr. Newell's power may be electricity or galvanism, but it can not be reproduced by scientific methods.

A striking case is that of William Bittman of Brooklyn, who says that Mr. Newell restored his hearing. "I have been troubled with deafness," he said, "for about six years. Several of my family are similarly afflicted, but I attribute my impairment in hearing to a cold. My hearing was so bad that in order to catch the sound of my watch ticking I was obliged to hold it close to my ear. In conversing with persons they would have to shout at me.

"I determined to call on Newell, and when I went to his room in the Im-

perial hotel he told me that he didn't know whether he could do me any good or not. I insisted that he should try, and he took both of my hands and held them for several minutes. I could feel a tingling sensation all over my body. I didn't know whether he had a galvanic battery concealed about his person or not.

"Then he rubbed his hands over my ears, and finally put the end of one of his fingers in each of my ears. I heard a throbbing noise, which grew louder and louder.

"When he took his fingers away I thought my hearing was much better, and I think so still. I can hear you talk plainly."

Mr. Bittman then took his watch out of his pocket and held it about eight inches from his ear. He declared he could hear the ticking clearly at that distance.

Dr. Samuel Tracy of 25 West Fifty-fifth street, who has made a special study of the treatment of diseases by electricity, is one of the physicians who have been interested in Mr. Newell. He has made several experiments with the healer, and gave it as his opinion that the successful results obtained were due to a hypnotic effect unconsciously produced on the patients.

Mr. Newell does not take this view of the case.

ARE THE MARTIANS SIGNALLING TO US?

Speculations upon the practicability of signaling to the planet Mars have been revived by recent experiments in Europe. Sir Francis Galton has been following the matter up and contributes his conclusions to the London Fortnightly Review. He refers to the surprise at the great observatories of the world by the sight of regular and well defined though minute flashes of light proceeding from a certain spot on Mars. These flashes have the effect of instruments in a great concert. They seem to be produced by immense heliographs. One of the European observatories records these flashes on an apparatus consisting of a strip of telegraph paper drawn by clockwork under a pencil controlled by the observer. When he sees a flash he presses a mark on the moving paper. Examination of these markings shows that three different signals are employed by the Martians, differing in their lengths only, thus making them dots and dashes, similar to the telegraphic code. Time appears to be a governing factor in this code of signals, the dot lasting one second and a quarter, the dash two seconds and a half and the line, or long dash, five seconds.

The interpretation of the code is the next task, and doubtless earth will soon be in communication with the most interesting of all the family of worlds belonging to the solar system. Results of these investigations will be watched with eagerness.

CLAIRVOYANCE IN BERLIN.

We take the following from the Londoner Zeitung for Saturday, Sept. 26, 1896: "Last week one of the court officials at the Imperial palace at Berlin was on duty when he suddenly saw the 'White Lady' rise out of the floor of the corridor. She wore a jewelled belt, on which the left hand rested, while the right was held up threateningly. The expression of her face was stern and severe. The bunch of keys, which she usually carried, was wanting. The court officials who saw her became frightened and alarmed the whole palace. The emperor, who was informed of the occurrence, remained unmoved, and gave orders to immediately double all sentries and to put additional ones in comparatively unprotected places."



MR. AND MRS. E. W. SPRAGUE.

Mr. Sprague is a well-known psychic in the Eastern and Middle states. Mrs. Sprague is also an acknowledged worker, in that she devotes her entire time to the cause. Their home address is 965 Grove street, Meadville, Pa.

A MODERN CRUSADE.

Once more history has a crusade toward the Orient to record, but one in which no lives were lost and many made happy by the light dispensed along the way. It is called a "Theosophical Crusade," and originated in Boston. News has been received in San Francisco that the army which started from Boston last summer has just reached Bombay, having passed through the largest cities of England, Ireland, Scotland, Germany, Austria, Greece, Egypt and India. The leader of the crusade is Mrs. K. A. Tingley. Next in prominence is E. T. Hargrove, who is president of the Theosophical society, not only the American branch of it, but for Europe and Asia also. The other crusaders are F. Pierce, Mr. and Mrs. Claude Wright, H. T. Patterson, Rev. William Williams and Mrs. Alice Clether.

The purpose of the crusade is to rouse public attention to the cardinal truths taught by theosophy, first among which is that all men are brothers. They do not merely mean by this that all men should treat each other with kindness, but they insist that the brotherhood is a fact of creation from which we cannot escape. They lay claim to a broader teaching of this principle than the churches inculcate, because they say that it is only a brotherhood of members, while theirs reaches to the whole of humanity regardless of race or creed or color, of sinfulness or righteousness.

The second essential of their teaching is the necessity of the study of all religions, in order to find the unity which runs through them all.

The third is the study of the mysterious in man and surrounding nature.

The crusade is not for the purpose of proselyting. People may remain in their churches as now—but Christians, Jews, Moslems, Buddhists can all be Theosophists. The crusaders hope to form a nucleus from which will spread a recognition of the Universal Brotherhood of Humanity.

INTUITION.

Intuition is the voice of the soul telling the outer man what is and what is not true of that which is being conveyed by word or impression—if not at the moment at least by an after dawning. Only the selfish or arrogant may be imposed upon without suspicion, and seemingly in justification of their imposition on others. Goethe said every wrong is punishable on earth. Nature provides for the just and unjust.

THE OCCULT. THE TRUE MEDICINE MAN.

Under the above title Walter C. Brower of Faribault, Minn., writes in the November issue of the St. Paul Field and Stream the following graphic story, dating in positive fact, of the psychic power of an Ojibway (Chippeway) medicine man in healing a very sick woman afflicted with pneumonia. In the early times of pioneer life Mr. Brower lived among the Indians and engaged with them in many a hunt for deer, then very numerous. The reader will note that Mr. Brower was an eye and ear witness of what he saw and heard. Not being a Spiritualist, and doubtless not familiar with spirit phenomena, he attempts to explain the remarkable mediumistic powers of the medicine man by attributing them to skilled ventriloquism, mixed with "some degree of hypnotic power," and that "with these accomplishments he practiced his huge deception upon his simple-minded people." It impresses me that, since he did cure the very sick woman, there was no real deception about it. The psychic forces of the healer and the occult manifestations, adapted to Indian instincts and characteristics, are very tangible evidences of spirit intervention. The laws governing these phenomena are philosophically studied and understood by the well informed Spiritualist. But to the story.

J. O. BARRETT.

It was at this time [hunting season] that I witnessed the following remarkable exhibition of sleight-of-hand, or as they call it, "Big Medicine."

One of the women, about 40 years of age, was very sick with pneumonia. The old chief had treated her with blue cohosh root and prickly ash bark, and often in the evenings he would chant, beat his tom-tom, and offer up the simple prayers of his people to the Great Spirit. But his efforts were of no avail, and the great medicine man was needed if the wretched creature was to be saved from starting on the long journey whence no one returns. It happened that the chief of Ojibway magic doctors was at an encampment some 20 miles away, and a runner was dispatched to summon the old magician. The chief met the warlock a little outside the camp, and walked behind him, speaking in a low tone, until they came to the wig-e-wam where the sick woman lay alone, all the members of her family having retired on the approach of the medicine man. A hush came over the Indians. It seemed to me that a mysterious spell had fallen on the camp. My curiosity was aroused to its highest pitch, and I resolved to see and hear everything that transpired during this strange, magical attempt to heal the sick. The magician entered the wig-e-wam where the woman lay, at the same time the chief retired, leaving the doctor and his patient alone. For an hour or two the only sound that came from the wig-e-wam of the sick was the constant groaning of the wretched woman, who seemed to be in the throes of death. Finally there rose a strain so soft, so low, sweet and quivering that I can liken it to nothing I ever heard. It gradually grew in volume till it reached a high pitch, when it abruptly ceased. A moment later a wild chanting was heard that seemed to be several men singing together at a distance in the woods. These singers seemed to gradually approach until they appeared to be at the door of the wig-e-wam, when the uproar increased to an astonishing degree, while the drum and rattle were added to the medley. This frightful racket, while at the height of its

volume, ceased so abruptly that it left a momentary astonishment in my mind. After that all was silent and I did not hear another sound from the medicine man during the night. At about 10 o'clock the next day the old rascal began to pound the tom-tom, shake his rattle and chant. From that time till late in the evening he did not cease his efforts to make the evil spirit of disease depart from the sick woman's breast. He had the finest voice I ever heard, and he seemed to possess such a range of power in its modulation that it was a marvelous thing to hear. I have since heard many of America's greatest orators, and several world-wide famous singers of both sexes, but never such sweet, silvery notes, or deep though soft tones, that seem to drift away and perish in the distant aisles of the forest, like a spirit walling for relief from some deep sorrow. The camp stood in a heavy deciduous woods, but a little prairie lay near at hand, along the farther edge of which the swift river flowed. No settler's cabin was within 20 miles. It was a wild scene, dressed in the poetic beauties of nature's autumnal garb. On the hills the maple and red oak blazed in their varied colors, and the deep haze of the Indian summer hung in the air like an enchanted curtain of gossamer. These conditions of the scene, no doubt, aided in some degree to create a feeling of mystery in the minds of all who were present. The hunters did not go out that day, and the camp remained strangely quiet. Late in the afternoon some of the young men cut and heaped up a big pile of dry tamarack wood on a level spot of the little prairie, and the old chief fetched four tamarack poles about ten feet long. These were mere saplings, about one and a half inches thick at the butt, and they were very limber and withy. The old savage set the poles firmly in the ground, in a little square, and then he fixed cross pieces at intervals, so the poles were kept in a perfect square from the ground up to their tops. After this had been arranged blankets were wrapped about the poles, and when all was finished the poles and blankets formed a tube ten feet high and a foot square, open at the top. As the evening came on the wild chant of the tom-tom and the rattle gained new vigor, and I felt sure that some strange ceremony of these superstitious children of the forest was about to be enacted. It was a beautiful night, the well-grown moon shone with peculiar luster on the little prairie, and in the edge of the forest the deep shadows seemed to flit to and fro, as if some magic wand guided them. Suddenly the chanting ceased, and a wild, vociferous cry from a distance, fell upon my startled ear. Then all was confusion in the camp. Two young men picked up the sick woman and carried her to the pile of wood on the prairie. A blanket was spread on the ground and she was propped up in a sitting position, and the only garment she had on was a skirt that reached to her knees. Her breast and shoulders were bare to the rather keen air of the November night. As I stood looking curiously at her I doubted not that her troubled spirit would soon be released from its worldly travail. The warriors formed a circle about the pile of wood and that queer tube, while the women, children and youths formed a similar ring outside the men. The old chief made room for me at his side, and at a word from him all who were present sat down on the ground, after wrapping their blankets about them. One of the men now applied a brand to the pile of wood, and it soon began to blaze brightly, casting a weird light on the dusky forms of the Indians, who sat silently waiting for the events of the night. The sick woman was near the

tube, which stood well within the inner circle and not far from the fire. My seat was near by where I could see and hear all that might transpire. I looked about for the old medicine man several times, but he was not present. All at once, however, I became aware that he stood near the sick woman. The old chief, whose guest I was, now rose to his feet and lifting the blanket from the lower part of the tube asked me to look up through it. I did so, but I only saw the sky and bright stars, and I know well that no object was in it at that time. I resumed my seat with a firm resolve that I would not be cheated by any sleight-of-hand on the part of the old warlock, for so I mentally called him. For a few minutes he stood looking at the ground. Then he cast aside his blanket and stood naked, except the breechclout and a band of red broadcloth about his neck. Slowly he raised his eyes to the top of the tube. Then a voice was heard calling at a distance, and the medicine man began a low chant. A moment later the tube became visibly agitated, and the sound of several voices, apparently conversing in some strange language, came from it. During all this time the medicine man stood perfectly still about six feet distant from the tube, and he could not possibly have touched it without my seeing him do so. The tube, which was now the center of attraction to all present, suddenly took the shape of a half hoop, the top appearing to bend over till it touched the ground; first to one side and then the other. It then resumed its upright position. The medicine man ceased his low chanting, and said in a steady, loud voice (as near as it can be translated into English):

"Spirit of the Great, I welcome you here. What message do you bring? Will the daughter of the chief live or will the snow fall on her grave?"

Then to my inexpressible wonder a voice that seemed to come from the tube answered in an exquisitely sweet tone:

"We are glad the great man has called us to his aid; the Spirit of the Just has said that the children shall not yet weep; that the wig-e-wam will not now be made vacant;—the troubled spirits are fleeing to the caves of the great lake; the daughter of the chief will live."

The voice ceased and the most profound silence fell upon that strange scene. Only the musical ripple of the river and the low moan of the night wind in the deep forest broke the stillness. After several minutes the medicine man asked if any one had brought food for the spirits. Then an aged warrior stepped forward and gave the old doctor some slices of roast venison and little cakes of maple sugar. He took them, and opening the blankets that were wrapped about the tube passed the food to the spirits, who seemed to take the offering, and a moment later the sound of several persons eating the maple sugar could be plainly heard. But the spirits had no mind to tarry.

"We must go," said the same silvery voice; "our way is long. Goodby, father."

Then a warrior, who sat near, leaped to his feet and gave the doctor some small pieces of plug tobacco, which he offered to the invisible visitors, who seemed to accept the tobacco with pleasure. There was a sudden waving of the tube and again the voices said:

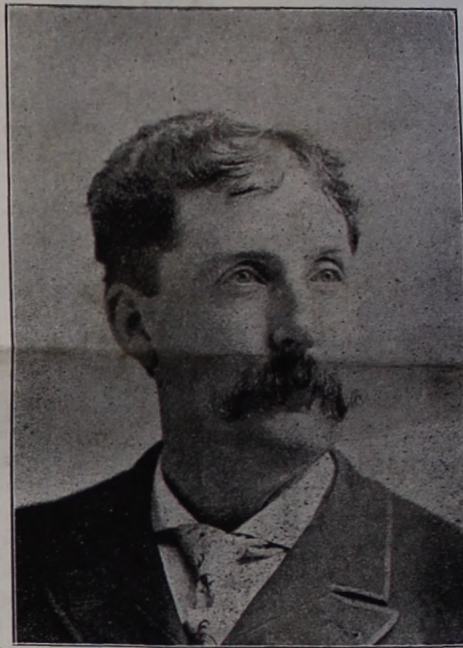
"Goodby, goodby, father."

A moment later the sound of footsteps, as of some one crossing the little prairie, accompanied with a low murmur of voices, as though several persons were conversing at a distance, were heard. These sounds slowly retreated, and were soon lost as they

seemed to enter the deep gloom of the forest.

The old savagewarlock stood silently looking at the sick woman for several minutes. There was an expression of deep sorrow on his face. Then, waving his hand over his patient and muttering some strange words, he wrapped his blanket about his form and strode out of the circle with the majestic step of a king.

Without speaking a word the Indians returned to their camp, while the husband and children of the sick woman carried her back to her place at the family fireside. Did she get well? In ten days she resumed her round of toil, and twenty years afterwards was still dragging out the wretched existence of an Indian woman.



DR. C. W. HIDDEN.

Dr. Hidden of Newburyport, Mass., was designed for the ministry, but in his initial crusade against intemperance he became inspired and discovered that higher truths than orthodox teachings were finding their way to his mentality. These took root and opened the way to Spiritualism when presented to him twelve years ago, though skeptical in the phenomena. But being a medium himself he was soon in the position to convert others. His mediumship resulted in magnetic healing, but he has taken a regular medical course in connection with it, and is now a practitioner.

THE ALLEGORICAL EDEN.

Dr. N. F. Ravlin in a recent lecture at Lafayette hall, San Diego, Cal., said that the entire story of Adam and Eve was allegorical. According to his interpretation Eden is within man and not external to him. Adam signifies the male principle and Eve the feminine, and as such is the "mother of all living." The two principles in conjunction symbolize Love and Wisdom, the Garden, spiritual cultivation and unfoldment, the four rivers are Love, Wisdom, Good and Truth, and the one Head the Infinite Source of All Life.

"It is said that 'God is love,' and whosoever dwells in love to his fellow beings dwells in Eden.

"The serpent represents the animal nature in man. Whenever a man departs from the paths of rectitude he succumbs to the seductive wiles of the serpent. Abel is slain and Cain, the carnal element, predominates. The city which lieth four squares is in man, and its various symbols show the importance of spiritual unfoldment."

Remain part first of the new story to a friend when finished with the papers. It might bring the Light of Truth a new subscriber.

ENAMELINE has now the largest sale in Europe of any stove polish made.

SELF-DEVELOPMENT.**"MAN, KNOW THYSELF."**

Messrs. Editors: I see by an editorial that contributions under this head are among those solicited. As I had quite an interesting experience in my medial career (though only exercised in private), it might prove of benefit to those in the same straights now.

My first introduction to Spiritualism was through table tipplings. I did not doubt the manifestations in the least from the beginning, and from two reasons. One was that I accorded the same respect to those who introduced it that I would have requested for myself under the circumstances; the other was that I did not assume to know more than my teachers before a satisfactory investigation. This, as I have since learned, made conditions favorable for me to receive the tests needed to convince me of a future life and that spirits can communicate if we permit them—this permission being faith governed by reason and the laying aside of skepticism based on conceit. Yet I had my share of the latter, as the sequence will show.

After being convinced, which was inside of 48 hours, I aspired for medial development myself, as I had a thousand and one questions to ask which were induced by the wonderful revelation. I was told to try automatic writing—done by holding the pencil as in ordinary writing, only to suspend my arm a little and withdraw my will from the same. I did as directed, but got no movement. I was told to have patience and continue practice. I did so, but only after three months' daily attempts did my hand begin to write "yes" and "no." This, at least, permitted me to ask questions, such as could be done at the table. It kept me interested until sentences began to be written. This was after six months' trying, or sitting for it. That event ushered in a new existence for me. It bordered on the classical, but was not of that practical benefit to me that the writing of spirit names proved—or rather my mode of communion with these personalities.

I was told by a student of self in this philosophy that spirit communion was of no benefit to us unless we could make practical application of it in learning to know our own natures—to see ourselves as in a mirror. Asking how that was accomplished I was told to find out the relations existing between the attracting spirits and myself, as like attracts like.

I set to work at the next opportunity when alone to turn over a new leaf in my spirit communion. Among the spirits who regularly came to me were the names of Murray, Colridge, Johnson, Nemo, Simon Pure, Mary, mother and George. Others also came, but only at intervals. The above named were always present.

When I put down my pencil to begin the grand act the name of Murray was written. Asking him what attracted him to me, he said "Tobacco." I could not deny it. Nor did he leave me until I broke off from the habit, which I only accomplished years afterward, though I took it up at intervals again. But Murray did not return. A substitute, however, did not hesitate to put in an appearance. After the old obsession or attraction departed it was simply a matter of attracting a new one of the same kind every time I returned to the old habit.

Next Colridge manifested. Asking him what invited his company, he said "Vanity." I was stirred. I didn't exactly see it. But he proved it very logically to me in time and I acknowledged the fact—to myself. Furthermore he proved to me that he had the same weakness in earth life, for at about the same time he revealed his identity to me, proving himself to be a well-known vain business man of our

town in years ago. I remembered him as a boy, but did not connect him with the Colridge in question until he mentioned "vanity." He had found his affinity in me.

The more I began to ponder over it the more I realized that Mr. Colridge had told the truth. I began to combat the evil, and found it more difficult than I at first supposed. But years of opposition downed it, and I was rid of another obsession. (I say obsession, because I consider all controls that we cannot get rid of, whether for good or ill, as such.)

Next in order came Johnson. He claimed to be attracted to me on account of conceit. Most people thought me modest. But my friend proved to me that behind my modesty (which was an intuitive or soul incentive to root out its antithesis), was a strong force of conceit. I then remembered that a certain building concern in our town had a bookkeeper by that name who was extremely conceited, but who had been dead then about two years—a man I had had dealings with quite often before his demise. My friend proved to be the same Johnson, having identified himself to me by his weakness long before he did so by his personality—perhaps as a future test. I then studied myself in connection with this evil or characteristic, and found that it was based on my intuitive powers. I was naturally intuitive or inspirational, but attributed it to my own wisdom rather than to spirit aid, not knowing that I had been a medium all my life.

Next came Nemo, a spirit who had assumed this name for reasons. He was ashamed to identify himself for the same reasons that I would dislike to own the weakness I had had in younger days, and which still carried come of its aura or magnetism in my wake. This reflection taught me that overcoming an evil does not make us pure over night. We must resist a passion for almost the same length of time that we indulged it to neutralize the after effects or force it generated. Every negative force needs a like positive force to free us from its reaction, the positive being that which is good or pure.

Simon Pure was what I called my funny control. I had a sense of dry humor running through my veins and I regarded him as a natural attraction of that qualification. He often gave me tests at seances where I was not known and proved his identity both by name and witty remarks. But I have never found out who he was in earth life.

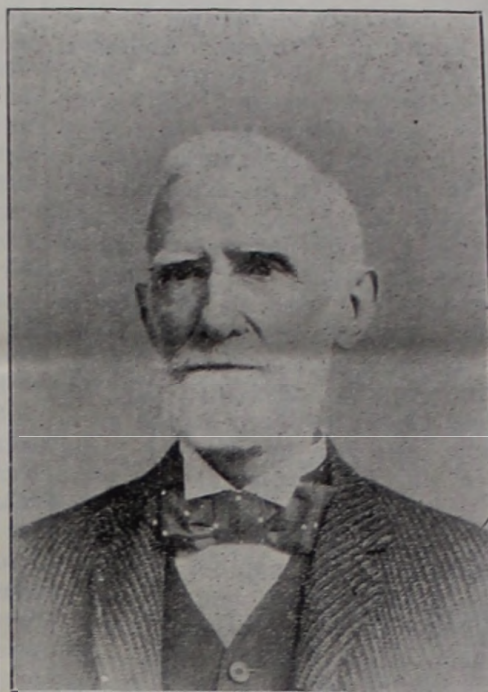
Mary was a favorite cousin in the mortal. She manifested a reciprocal feeling for my past sympathy after her transition, showing that love is never lost. Mother came next in this line, and showed her care for me by advice and warning. George was an old tried and true friend, who communed with me as of old.

Of course, I received my share of mockery—attributed at the time to lying and jesuitical spirits—but which later proved an aid to self study and to show that most of the discrepancies in mediumship are due to our humors, undeveloped or dark spirits trying to manifest for light and comfort, self-deception and a belief that we are specially gifted or honored by the presence of high spirits. It is true high spirits come to those who are in earnest, but we must not claim them as controls until we are quite certain our moral and mental development merits it, and self-knowledge very much lowers our good opinion of the man studied. The best conditions we can offer spirits when communing is to know nothing for the time being, otherwise their thoughts will be tainted with ours.

Self-study is the greatest book I have ever looked into. I have been reading it daily for the past fifteen years and

still see no end. Through it I have learned to understand my fellow mortal and a little of life in the cause. It is only when man touches on the latter that he obtains a glimpse of his own soul. And only in comparison as he knows this entity can he understand the meaning of the word God—the human soul being an atom of it. And an atom we will continue to be, considering the infinity of space or spirit and matter in extenso. Nay, not even that, for whatever we think we limit, and there is none to nature. Thus our mission is to keep our thoughts centered on the study of self, not for mere gratification, but to know what concerns it, and this includes all it can reach out to. Self-development is a natural sequence.

ARTHUR F. MILTON.



P. F. de GOURNAY.

Mr. de Gournay is best known as a favorite contributor of the Light of Truth. He is always practical, clear and concise and never fails in interest. His writings carry the stamp of an educated reasoner and a gentleman.

OBSSESSION HAS A NEW NAME.

"Psychological Epilepsy" is a new disease, according to a New York court decision. Terrence McDonald of 222 East Fifty-sixth street was in a store on Third avenue. Michael McGrath came upon him suddenly and struck him in the face. Then he walked away and McDonald caused his arrest. When the case was called in sessions McDonald said that he had learned that his assailant is an epileptic and asked for his discharge under a suspension of sentence. The court granted his request and indorsed the papers: "Defendant irresponsible; assault committed while suffering from psychological epilepsy." But psychological epilepsy is good, coming from such a source. Undoubtedly epilepsy was proven. Under ordinary circumstances it would have stopped there and been sufficient plea for pardon. But the qualification added by the judge must have been an inspiration, and a substitute for that good old word "obsession." Like mesmerism, this too had to have a new name to make it acknowledged by the world.

X-RAYS.

Those who are loudest in decrying other people's religion invariably prove the most inconsistent in their own.

Uncharity is reactionary. The man who wantonly enlarges the faults of his brother man often finds himself facing the same charges—a victim to the temptations he has charged upon the other. "Vengeance is mine, saith the Lord."

An attempt to crush the righteous is the surest way of elevating them.

It is better not to be understood than to be misunderstood.

"IN THE MIND'S EYE."

Many who deny clairvoyance, second-sight, soul vision, etc., will inadvertently say they see a certain something in their mind's eye. Did such ever consider this to be a super-normal faculty and subject to higher development? The sculptor and artist have it to that intensity that it guides their hand in depicting on stone and canvas what they see.

Imagination does not explain it away. That is to the brain simply what clairvoyance is to the eye—also subject to development for practical purposes. Imagination is a gift which, if properly cultivated, makes the poet, essayist, novel writer, editor, historian, teacher, philosopher and lecturer, each according to special characteristics in conjunction with the gift.

So the seer of things beyond his physical vision enriches the world with facts according to his character, qualifications, his loves, his tastes, his aspirations. If religiously or spiritually inclined his vision penetrates into the world of spirits and he sees what it contains. If his tastes are material he comes en rapport with the forces of matter and may become a scientist, an inventor or a discoverer. If his loves are idealistic he may become a painter or sculptor, according to mechanical genius. But if either of these characteristics are perverted by inherited or cultured selfishness, by intemperance or lust, he may become a thief, a burglar or a forger, for even an expert rascal is dependent on some spiritual or soul qualification to make him successful. An imbecile, fool, blunderer or bungler can never hope for popularity in either direction.

The ear has a like mental or spiritual qualification—also subject to development for super-normal effects. The musician hears sounds in his mind's ear; the clairaudient medium hears spirit voices. So others may hear sounds not accounted for by ordinary science, such as have been accounted for by mental telegraphy or telepathy for example.

The sense of feeling, thousands know, has a higher vibration than the mere sensing of heat and cold, pain and pleasure. For what else is psychometry but a case of mental feeling?

Even the taste is subject to keener vibration, as many can testify who come en rapport with things untouched, and thereby tell their nature, their ingredients, their good or bad effects—also a fact which may be denominated mental or spiritual. Are these too the effect of imagination? No; that gift or function belongs to the brain exclusively. We may enlarge on them through the brain, but really the brain is only the agent through which we enjoy the consciousness of what we hear, see, feel or taste materially or spiritually—smell not excepted when analyzed properly.

Seeing in the mind's eye is thus a gift—a higher degree of seeing than what is reflected on the eye materially. And if those who possess it would cultivate it as they would those talents commonly known as such, life would have a brighter hue for them, time would seem shorter and more interest would be manifested in every way to make this existence seem more like it were worth living.

"An inventive genius—one Ernest Howard—has patented a floating piano. The specifications recite that it is intended as an illusion, especially to convey the idea of being 'floated' by spirits, and is so arranged as to utterly deceive investigating committees. Boston is the home of this spirit illusionist." So writes a correspondent. We are pleased to hear this as the maker honestly says that the piano is to be an illusion to counterfeit the genuine article. It is a square admission that Spiritualism is a fact.

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The LIGHT OF TRUTH can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.
Obituary notices of five lines inserted free. Ten cents per line over that number.

THE NEW YORK HERALD'S SPIRITUALISM.

In the course of his editorial in last Sunday's New York Herald, Rev. George H. Hepworth touched upon one of the cardinal principles of the Spiritual philosophy in a very beautiful way. He was writing of the Christ and the significance of the esoteric meaning of the life of the Nazarene, and said that when a man has been taught how to live and is convinced that death is only a figment of the imagination, he is like a trained warrior to whom no emergency can bring dismay. This brother is preaching a very consoling Spiritualism in the columns of a great daily newspaper. Himself an ardent advocate and disciple of the Spiritual Renaissance, his position enables him to reach by his leaders in the Herald thousands of people who otherwise might not be aware of the strides which the new gospel is making. Further along in the article, under review, he says: "There is one other matter in this connection which is as remarkable as it is comforting—namely, that Christ and the angels were in constant relations with each other. Heaven was always close at hand. How much their sympathy was worth to Him, to what degree he was supported by their presence, we may never know; but that the hosts of another world were never far away is an important factor of his life for us to consider, because the fact reveals our own possibilities.

I know that God is our father and therefore believe that in the great company, which sang the overture of peace and good will were some who may have come to earth many and many a time since those old days to bring joy to sorrowing households. Do not we also need their helpful presence, and, though our eyes are blinded that we cannot see them as He did, may they not still be here? Our falling tears and our struggles with hardship call for them, and they can not fail to heed our yearning." Of course it is to be observed by the older Spiritualists how carefully the writer puts forth the germ of his thought. We can make allowance for this, and do, in the great good the man is accomplishing.

We wish our friends not to feel offended when they receive a statement of their account for unpaid subscription after they have remitted for the same. No offense to them is intended and the error occurs in having made out from our subscription sheets the statement of indebtedness and mailed it before receipt of the party's remittance. Or it may occur, and does in some instances, by taking these delinquent statements from the sheets before the proper changes have been made.

Reason reaches its limit when it touches upon the unknown. It is there where intuition begins and leads to a higher knowledge.

Send this paper to your friend.

HON. A. B. RICHMOND.

Mr. Richmond was born in Switzerland county, Ind., April 26, 1825. His father, Dr. B. Richmond, was a surgeon and physician and a pioneer Methodist preacher. In after years he moved to Chautauqua county, N. Y., where he preached the first Methodist sermon in that county. He afterwards moved to Meadville, Pa., for the purpose of giving his two sons a college education.

Hon. A. B. Richmond took a scientific course of studies in Allegheny college, and afterward studied medicine and surgery, and practiced these professions several years, during which time he lectured on anatomy, physiology and chemistry. In 1853 he was appointed one of the directors of the scientific department of the first crystal palace in New York city. While in New York city he became an intimate friend of Professor Anderson, "The Wizard of the North" and a world-renowned magician, who taught him the theory and practice of modern magic, in which he became an expert, and used to enliven his scientific lectures with chemical, electrical and magnetic experiments hidden under the cloak of magic. He had studied law, and in 1850 was elected district attorney. He soon acquired the reputation of an expert and able lawyer and an eloquent advocate. He has practiced his profession up to the present time. He has had a very large practice in both criminal and civil cases, particularly so in disputed patent cases in the United States courts. He is the author of a number of books, to wit: "Intemperance and Crime"; "Court and Prison"; "A Calm View"; "A Hawk in an Eagle's Nest," and "What I saw at Cassadaga Lake." He asserts that he never drank a pint of intoxicating liquors in his life, and that he never was sick two consecutive days.

In 1888 he was led to examine the phenomena of Spiritualism, believing at that time that it was all fraud. The result of his investigation has been given in his books and lectures. He is now an ardent Spiritualist, and is learned in the philosophy and phenomena of spirit return and communications, and has often lectured on the subject. Mrs. Cora L. V. Richmond, while under inspiration, christened him "The Sage of Cassadaga." His experience in the phenomena of Spiritualism is graphically described in his "Review of the Seybert Commission," published by The Banner of Light of Boston, to which we refer our readers.

The Arena, January, 1897, has among its contributions the following: "The Religion of Burns' Poems," Rev. Andrew W. Cross; "Negro Folk Lore and Dialect," Prof. W. S. Scarborough, A. M.; "The Telegraph Monopoly," (Part IX), Prof. Frank Parsons; "A Court of Medicine and Surgery," A. B. Choate; "Finance and Currency," General Herman Haupt; "Hell No Part of Divine Revelation," Rev. W. E. Manley, D. D.; "England's Hand in Turkish Massacres," M. H. Gulesian; "Hereditary Influences and Medical Progress," J. J. Morrissey, M. D.; "The New Old Philosophy of Life," S. P. Colburn; "The Plea of Labor from the Standpoint of a Russian Peasant," Ernest Howard Crosby; "The Herb Doctor," Will Allen Dromgoole; Book Reviews.

The Light of Truth, our Spiritualist contemporary, has changed its place of publication from Cincinnati, O., to Columbus, O. We notice that our old Buffalo (N. Y.) neighbor, Willard J. Hull, is one of the present editors. Notwithstanding he endorses the vagaries of Spiritualism, we know him to be an intelligent, honorable, worthy gentleman, who is highly esteemed by all who know him, and we wish him great success in his editorial field of labor.—Free Thought Magazine.

IT WILL NOT WORK.

A wealthy, and doubtless worthy man of Boston, Mr. A. Hawkes, is reported to have placed in the hands of a competent person \$5,000, to be used as an incentive to back up an inquiry into the phenomena of Spiritualism. Among the stipulations, and the most important, is this: "First, that a committee of three reliable and responsible persons be chosen, whose duty it shall be to investigate the phenomena presented to the world through so-called modern Spiritualism." If the results are satisfactory to the committee, inasmuch as the phenomena shall be proved on the claim made for them by Spiritualists themselves, then the \$5,000 is to be turned over to some charity designated by the committee.

Let us see. Was there not a well-meaning man in Pennsylvania some years ago named Henry Seybert who set aside \$65,000 for the same purpose? The proof or non-proof of the validity of these phenomena will have about as much weight for Spiritualism in this case as it did in the case of poor Seybert. The University of Pennsylvania mulcted Seybert's \$65,000, and some charity may get the benefit of Mr. Hawkes' money, but Spiritualism never was benefited and never will be by these prize ring methods of demonstration. The placing of a price in dollars and cents with blue-frocked policemen armed with clubs and pistols to guard the gates, upon the most sacred and least understood of all human experiences, has been the means of laying low every schemer who has tried it. Confusion and disgust have marked every one of these costly experiments. It will mark this one if it proceeds far enough.

AN APOLOGY TO THOSE WHOM IT MAY CONCERN.

During our transition from Cincinnati to Columbus we had not only the burdens of removal to bear, but the effects of a general change in the business management to contend with. The former in itself was an immense undertaking, beginning several weeks before we got under way, and taking about the same time to settle us for consistent work. But all this would not have interfered with those departments outside of the editorial, had the business management remained the same. As it was, however, a change in mailing clerks, bookkeepers, foreman, superintendent, etc., with the editors totally in the dark as to the methods of former management, together with a business system entirely foreign to regular journalism, it was extremely difficult for the new regime to bridge over the chaos into the simpler form adopted for future use—and the end is not yet. Under the circumstances it was quite natural that many mistakes should occur, and many complaints arise from our patrons and agents in consequence. Of course these mistakes are being rectified as fast as we can reach them in midst a busy season, or, if not a dream, an increase of business, and thus request those whose demands have not yet been attended to to have a little patience with us. All will be made right with them in the end, including whatever obligations have been incurred during our dull seasons and past expensive modus operandi of conducting this paper.

CONCERNING RECEIPTS.

Many of our subscribers upon remitting ask for a receipt of their money. We cannot do this as there are too many. But if the remitter will look at the date upon his address after the second or third issue following, he will find the date changed to the time paid up, which in law is a receipt per se, and will answer all purposes.

Intuition is soul speech.

THE POWER OF LOVE.

"Though I have the gift of prophecy and understand all the mysteries; have faith to remove mountains, but have not charity, I am nothing."—I Cor. viii. Many good people who mean well and do no one any injury, often quote this with a vehemence that frightens rather than instructs, little thinking that they are manifesting uncharity in the act. To club a man into goodness because his meanness disturbs our serenity neutralizes the good intent in us. We may be charitably inclined and exercise it on many occasions, yet make the mistake in taking the man for the evil that haunts him.

Charity means love for our fellow-beings, whatever his weakness or passion. Uncharity means a dislike for the man because of his trouble—a mistake many make in their zeal to reform the world or to pose as good people before their surroundings. They do reap the good opinion of souls who are of their own calibre, but their heaven or happiness is limited—often very much so. Bigotry is a sense of justice without consideration for another's opinion. It means reform, but on a narrow basis. All must conform to one set of ideas as in Inquisition days. So an individual may have ideas of reform, but desires to carry them out by force. He does not consider that the other has the same right to make the same demands. He does not practice reciprocity. It is charity gone to seed, and according to Scriptures he is "nothing." If nothing he is not a reformer and has no right to censure. Charity is lacking even if endeavoring to make another charitable. He is trying to teach a lesson he has not yet learned himself; is trying to inculcate a moral he does not possess.

To teach charity, therefore, one must first be charitable enough to overlook another's deficiency in this respect, for only then will his influence be felt and the lesson accepted or understood. To be understood we must understand ourself, and the man who doesn't know that he is uncharitable certainly cannot make his pupil understand the opposite. It is like a drunken man trying to teach temperance.

Love can only be generated by love. Touch the sympathetic chord in man and his faith is awakened. He feels a confidence in the one who awakens it, and he will be led to the end. But confuse a man or stir his bile, and you arouse suspicion, disdain or opposition.

Love is the law that governs all nature, and he who would conquer the evil in his fellow-man must employ this agency against it. Love allays the ferocity of the beast. It has the same effect on the animalism in man, and gives his better nature opportunity to manifest. And charity in its highest sense is love or sympathy—such as we feel the need of at all times. Let us give what we demand, that our gifts may be valued, and feel that we are something in the world of thought.

THE PSYCHIC WORLD.

With this issue we begin the long-promised psychic novel which has been trying variously to reach the public. It has at last found an outlet, and to the benefit of Light of Truth readers. We know they will appreciate it, for it is a strictly unique and original production, and has not yet found any imitators. Furthermore, the writer belongs heart and soul to this paper, and will prepare another, equally as unique, while this is being read, to be launched on some future occasion. So keep your subscription intact and you will not regret it.

To make converts to Spiritualism pass The Light of Truth to your neighbor.

We see the good in others as we are free from faults ourselves.

WHAT ONE BRIGHT NEWSPAPER SAYS FOR SPIRITUALISM.

The following account of a large meeting of the First Spiritualist Church in this city is taken from the columns of the Press Post, one of its reporters being present. It shows a commendable spirit and evinces the sturdy growth of Spiritualism in the Capital City of Ohio.

The First Spiritualist church's large audience room in the I. O. O. F. Temple was crowded Sunday night to hear Hon. O. P. Kellogg's lecture and witness the manifestations of Miss Maggie Gaule of Baltimore. Mr. Kellogg, before beginning his regular lecture, replied to some questions on his discourse of a week ago on "The Spiritualist Heaven." He said in the hereafter we retain all our faculties and remarked that Robert Burns met his "Highland Mary" above and took a bridal tour through the divine bowers of eternity.

The subject of Mr. Kellogg's evening sermon was "What is Man?" and was founded on the eighth psalm, "Everywhere an indefinite power directs every creature from the birds up to the man."

In the hereafter no man will be forgotten. Here below man is the victor of the universe, and his achievements have been sublime. He looked upon man's better side here, and in the hereafter he would continue to advance.

He eloquently sketched the world's progress both in material things and religious notices and declared that the great inventions to aid humanity were the uncrucified saviours of mankind. He referred to the advances made in governments in the march of the people, and spoke in favor of Cuban freedom and independence, at which the audience loudly cheered. He closed in glowing eulogy of Spiritualism, which he said was the acme of all modern triumphs that went to lift up humanity, and that love was the key to an entrance to heaven opened by Spiritualism to all.

Miss Gaul's public test manifestations were the best yet given by her in our city, and in each case was promptly recognized by the relatives or friends of the spirits. She gave over a score and walked all about the room and down the aisles picking out the persons to whom the spirits wished to communicate.

She walked right up to a nonbeliever in Spiritualism with a message from his son, who said, "Father, you are carrying my picture in your pocket and I am glad you come here for Spiritualism. I have found it to be true." The late John A. Sarber's spirit brought a cheery message.

Mr. Kellogg and Miss Gaule will hold services Wednesday night and also next Sunday forenoon and evening, which will be their last day here.

"The Light of Truth," the organ of Spiritualism in America, a large weekly paper, has been moved from Cincinnati to Columbus, and is published at its office at 313 and 315 North Front street.

IF YOU PLEASE.

We are short of Dec. 5th issue (No. 22) and would request those of our friends who have no further use for that number to remail it to this office—thanking them in advance for the kind favor.

A reorganization of the Arena Publishing company has been effected, leaving Mr. B. O. Flower, the former fearless editor of the Arena, like Othello, without an occupation. The tooth and elbow creed of modern intellectual and literary warfare has again triumphed, and the animus of the movement for a receiver for the concern is now plainly manifest.

Remail to your uncle in the country.

A JUST CRITICISM.

Professor T. J. Hudson, whose researches into the occult are published in his voluminous writings, says that nothing in his investigation has led him to seek for an explanation outside of telepathy to account for psychical phenomena. Mr. George A. Chase writes from Minneapolis to The Hypnotic Magazine for information from Mr. Hudson on the following:

"On the evening of Nov. 5, 1896, I was demonstrating the possibilities of hypnotism to a class of ten students. Finally one of the students requested me to send the subject to Lincoln, Neb., and see what Mr. Bryan was doing. I told the subject I wanted him to go to Mr. Bryan's home and to come back in four minutes and report what was transpiring there. One of the students looked at his watch, which recorded the time as being 9:20. In four minutes the subject opened his eyes and said, 'I saw Mr. Bryan in his room with several gentlemen present; he had just received a telegram from Mr. Jones, chairman of the Democratic committee, and Mr. Bryan and the others present were commenting upon the telegram and the result in Michigan and Kentucky, and charged fraud.' The following morning our daily papers gave an account of the receipt of the telegram at 8:20, also, there were about a dozen friends present, and 'fraud' was charged. Thus we see the press reports verified what the young man told us was taking place at the time of its occurrence. The difference in time between this city and Nebraska is one hour. He saw the occurrence as it took place at 8:20, and it was 9:20 by our time.

"In the fall of 1895 my friend, Mr. K., was sitting in what was termed a 'developing circle.' A young lady present (who, by the way, is not a professional medium) seemed to take on a peculiar influence, or, as the Spiritualists say, was 'controlled;' she came to Mr. K. and demonstrated to be his brother. That of itself was nothing peculiar or unusual. After which the young lady said to Mr. K., 'You have a brother living, who has a little girl, and she is going to fall from a high window and her neck and skull will be broken.' This occurred on a Tuesday evening. The following day Mr. K. told his brother, but they thought but little more of it. On the following Friday afternoon Mr. K.'s brother came into his place of business and said, 'My God, Jack, it has happened, and my poor little girl fell from a second-story window and broke her neck and skull.' These two instances can be verified by ten or fifteen people in this city. Can Mr. Hudson explain them by telepathy? Can they be called hysterical imaginings, or, as some would say, 'coincidences?'

"I am investigating the occult, and would like to have the version of those who have had more experience than myself."

We never complain about piracy from our columns, because we believe that what is worth stealing must be worth publishing, and feel complimented accordingly—though we could find cause for complaint very often. But when we are accused by one who does likewise it makes us smile. Last week an English contemporary, in a private letter, called us to task for not crediting him with an item taken from his columns. The very next day one of our American journals reached us containing one of our past editorials, giving credit, however, for the same to our accuser, showing that it must have been taken from his paper as original. In our case it was an oversight of the clipper or an omission of the printer. What is your apology, Brother Editor across the water?

Don't forget to remail.

ATMOSPHERIC INFLUENCES ON SENSITIVES OR MEDIUMS.

It is no doubt that mediums or sensitives are as much affected by atmospheric influences as they are by the aural or magnetic, inasmuch as the atmosphere is nearly everywhere more or less charged with human aura or the magnetism emanating from human beings—notably in large communities, and especially so in overcrowded cities or those of a cosmopolitan nature.

Of course, country towns furnish the best conditions for mediums, and only the most positive to external influences can hold their own in large cities. But there are always some whose ambition leads them astray, and these must learn by experience. A large city is a tempting bait, which often proves a foundering rock for the inexperienced. They languish in the positively vicious atmosphere and attribute their ill luck or ill health to lack of appreciation on the part of Spiritualists. The latter is true in a measure, but may be traced back to the medium in not giving satisfaction—firstly, because Spiritualists in large communities are naturally as fastidious in their tastes and demands as the rest of their coadjutors, and secondly, because a suffering sensitive has no attracting influence—no magnetism left to excite interest or to even hold out a promise of sympathy that those crave who attend seances.

In country towns what little selfishness is expended by its inhabitants is absorbed by the great influx of pure air and so sublimated that it is hardly perceptible, or not sufficiently to debilitate a sensitive by drawing off rather than infusing vitality.

Selfishness is an absorbent. Selfish people are spiritual thieves. They rob those around them of vitality, and when their indwelling atmosphere becomes vitiated with their magnetism, that atmosphere becomes an absorbent to sensitives. Hatred or malice is even worse, though it is selfishness, per se, as it is the antipode of love—selfishness intensified. Now, a sensitive who means well or is striving for spiritual perfection is like a fish out of its element in such an atmosphere, and is naturally devitalized beyond measure—faster than it can be generated by his own love acts or replaced by his own spirit attractions. And large cities contain a greater percentage of selfishness than love, with corresponding atmospheric conditions. Only a very positive sensitive, or one whose love force can counteract this debilitating influence on the physical, therefore, can brave the elements in such a center. Others should seek more congenial fields of labor. Inclination sensed when in a passive mood, accompanied by a feeling of delight when touching mentally on a force center, is the best guide mediums or sensitives can follow when on the move, or desiring a change of location.

PSYCHOMETRY.

Psychometry is the science or art of reading character or diagnosing disease by sympathetic rapport—the psychometer in this instance sensing the most active emotions of the subject as if possessed of them himself, often followed by a like consciousness of the physical ailments of the subject. Some simply have a mental vision of the characteristics or physical troubles and delineate according. This phase might be termed intuitive psychometry or psychometric intuition, as it constitutes a sort of combination between psychometry as a purely physical talent and intuition, a soul qualification.

God is love—nature in its highest state of consciousness—manifested in man as humanity, charity and justice.

Much good seed is sown by remailing.

CONSUMPTION

TO THE EDITOR:—I have discovered an absolute CURE for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all Conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been PERMANENTLY CURED.

So proof-positive am I of its power to cure, I will send **FREE** to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Post-office address. Always sincerely yours,

T. A. SLOCUM, M.C., 183 Pearl St., New York.

TO OUR READERS: We publish the Doctor's letter in full, that all sufferers may receive the benefit of his generous offer. We would suggest you mention this paper when writing.—EDITOR.

THE DESTRUCTION OF SODOM AND GOMORRAH.

The destruction of the oldest seats of civilization and culture in the Jordan valley and the Dead Sea districts, namely, that of the four cities of Sodom, Gomorrah, Admah and Zeboim, is one of the fixed facts of earliest tradition, and for the critical geologist the phenomenon presents no difficulty, as far as it can be traced at all. The tragedy was caused by a sudden break of the valley basin in the southern part of the Dead Sea, resulting in the sinking of the soil, a phenomenon which, without any doubt, was in intimate connection with a catastrophe in nature, or an earthquake accompanied by such a sinking of the soil along one or more rents in the earth, whereby these cities were destroyed or "overturned," so that the Salt Sea now occupies their territory. The view that this sea did not exist at all before this catastrophe, or that the Jordan before this period flowed into the Mediterranean Sea, contradicts throughout all geological and natural science teachings concerning the formation of this whole region. * * * That the Pentapolis at one time was situated in the southern part of the Dead Sea, which is now called Sebcha, is proved also, among other things, by the probable location of this place at Zoar, the place which escaped destruction in the days of Lot; in accordance, too, with the writers of antiquity and of the middle ages, including the Arabian geographers. As yet nothing certain can be determined concerning the location of the four other cities, namely, Sodom, Gomorrah, Admah and Zeboim, of which names only that of Sodom, in Djebel Usdum, is found reflected in any place in these precincts. And even apart from geological and geographical reasons, this seems to be the natural thing, as the book of Genesis represents these places as having been thoroughly destroyed, without leaving any trace or remnant behind. The fact that now these districts are a dreary waste, and by the Arabian geographer Mukaddasi called a "hill," is no evidence that in earlier times this was not different, and this valley not really a vision of paradise.—Dr. Max Blanckenhorn in Scientific American.

TO BOHEMIAN SPIRITUALISTS.

No doubt there is a considerable number of Bohemians in this country who find a great comfort in our beautiful Spiritual philosophy and religion, and who desire that all our countrymen may learn what Spiritualism really is. If all the Bohemian Spiritualists who read this will write to me at once they will receive a letter from me and will learn how Spiritualism might spread with but little assistance of theirs among our countrymen. Please, also send names and address of Bohemians, of whom you know that they are Spiritualists. Address all communications: ANT. M. SOUKUP, 562 West Eighteenth st., Chicago, Ill.

There is in man a desire for immortality—it betrays itself in the most professed enemies of the notion of a future state.—Horace.

MISCELLANEOUS.

The Psychic World.

OR

Experiences After Death.

A Psychological Novel by the Author of "Higher Realms."

CHAPTER I.

WHAT IS A SOUL?

My name is Frank Smith—a rather commonplace nomenclature for the hero of such a sublime narrative to possess. But when dealing with facts of a practical nature names become secondary considerations; besides that, it is the one I took with me at my transition from mortal to spirit life, and had not, to this time, found reason for changing it.

It is true, spirits often assume other names—more euphoniously sounding ones—sometimes from fancy; at other times because the old one is out of harmony with their new surroundings or conditions. Often they are named by the mediums whom they attend, or given one that accords with their medium's fancy. But all this is of little consequence, considering the aim to be achieved.

I had been an inhabitant of the spirit world about four years; had seen much that was worthy of note, but was lacking in certain developments necessary to rise to those subliminal heights dreamed of by religious enthusiasts and seers of both the mortal and spirit realms. What I had seen only fired my ambition to see more—to realize more; in a word, to enjoy more of that infinite knowledge, which can only be gained by laboring for it.

The first requisite when undertaking a task of this kind is to know how to go about it. Had I worked my way up from the earthbound spirit to a freed condition I would not have required advice. But lacking in certain practical knowledge, I was at a loss to know how to begin. Even as a mortal medium I had become so accustomed to consulting my spirit guide in matters both great and small that this habit followed me into the next life. Thus, when I came to realize that to rise higher I must labor for it, I began to think of my old friend and monitor, and in heart evoked him to my presence; for it must be remembered that we, as spirits still on the earthplane—though in comparatively favorable conditions—also have guides who are as invisible to us as those of mediums are to them.

So, one day, while cozily enjoying a quiet hour in my spirit abode, I suddenly experienced a beautiful tranquilizing influence pervade my surroundings. I surmised that it was in answer to my silent prayer—my heart's wish. I awaited results. The next moment a star floated before me.

Like a flash it occurred to me that that was my spirit guide of former years, whom I had once seen in like manner, after having showed himself to me in etherialized form. I wondered whether he would return to me as he came then. My surmise was correct, for the star gradually dissolved into a shining halo—a large oval, from the midst of which a handsome but earnest-looking spirit appeared. I nodded in recognition. He extended his hand and touched me on the brow. It thrilled me with delight and I was aglow with anticipation. Then he began to speak, saying:

"My son, you are about to enter upon a series of experiences that will try your patience. Nothing good was ever accomplished without earnest effort. If those you aid do not profit by it, it is



not your fault. There is no sacrifice or good intention without its reward. Your mission is to become a soul—a force-center—which can absorb its spirit body like a spider does its web, and carry it off at will—beyond the stars, if desired. To attain this power you must sacrifice yourself for others. It takes soul-effort to promote soul-growth. When you need advice or counsel call on Uriel. It is not my earth name, but I will respond to it. It was given to me on an occasion that suited the circumstance, and where my long earth name was an impediment rather than a comfort to both myself and the company I was in. I have retained it ever since, and all my friends now know me by it. When in trouble call it, if but mentally. I can always reach you psychologically. For the present follow your intuitively-felt inclinations. Nature guides thus when a spirit longs for promotion. Aspiration brings you in accord with the positive or spiritual influences of Nature. Spirit guides are necessary only when conditions are unfavorable, or the individual is troubled with passions or weaknesses difficult to control. But this does not apply to you now. —You are able to take care of yourself in that respect, though you will require counsel when you undertake to guide others, or until you learn the art by experience. So, farewell, and remember the admonition."

As he spoke the last words my guide began to diminish in size until a mere speck of his bright light was left. Then the halo condensed itself until the whole formed a glittering star about two inches in diameter, and, wafting upward, it disappeared.

I had often been puzzled about the theories among mortals that spirits take up no space—at least, that many hundreds could crowd into the smallest room without inconvenience to each other. As a spirit I rejected that belief, knowing that I needed as much space as ever. I now understood the philosophy of it. Such spirits as Uriel did not need prepared conditions. They could go whence they pleased, and, if need be, could implant themselves into a mortal's brain, and impress or guide him according to his degree of sensitiveness or of understanding spirit thought. Perhaps I, too, would be guided that way.

However, the visit was as encouraging as it was an incentive to venture out and take the chances. So, without losing any more time than necessary, I bade my loved ones farewell and left my home full of anticipation and hope, as a youth leaves home to begin a new life in the world.

CHAPTER II.

MY FIRST LESSON.

It was night when I left home; a good time to study human nature, for the psychic atmosphere is then free

from these disturbances which characterize the mortal day. But daylight offers a greater variety, and is the absolute in the higher realms. Darkness is only a relative condition, needed for the incubation of individualized life. It thus affords a better time for the study of those subtler influences which are lost to the senses during daylight.

Spirits are largely guided by these influences, but they must be understood to be of practical value, and quietude is the condition needed in which to master them. Thus night is always the best time to lay the foundation for future effects.

I was told to be guided by my intuitively-felt inclinations. I reasoned, however, that this meant such as the soul or higher ego leaned towards; for I might feel inclined to indulge an old habit, which would be unspiritual or injurious—unless reason itself is that higher ego, and only directs rightly, while animalism is not counted as reason. In the latter case, then, we may apply reason alone, and which I purposed to do.

I began to think and wonder what course to pursue. But the moment I did this I became bewildered. Then I began to be worried, and finally stopped in the middle of the road.

Up to this moment I was sailing along as if I knew my destiny. Now I was all agog. Had I struck a snag in my reasoning, or was I lost? I began to sense an emotion of despair, and wished my guide was here.

The wish thrilled me, and the next moment I saw a star floating before me. It came directly towards me, and before I had recovered from my momentary delight it struck me on the forehead and disappeared. But the next instant I felt inspired to speak as if to myself. I realized in a moment that the star had lodged itself in my brain. I was being controlled by my guide in a manner I once only regarded as a theory—a surmise. He began thus:

"My son, when reason reaches its limit—which it does when man touches on the unknown—he must permit others to reason for him. Material scientists can not go beyond matter because they will not give up their own deductions for those that extend beyond the material. They do not believe in a soul because they can not find one under the scalpel. Their reasoning powers are limited to their knowledge, and no one can reason himself into that which has no existence for him. But sometimes he touches upon a fact by accident. If sensitive to Nature's touch, it will be perceived by a vibration passing from the soul to the brain. He imagines he has made a discovery through his ordinary faculties. But it is either an effect of intuition or inspiration. Even words have certain effects on the spiritually sensitive, just as the human voice has, by which the possessor can

be psychometrized. Spirits also understand foreign languages by the influence the words carry. Their meaning is felt intuitively. Intuition is therefore the higher sense. If you can not reason intuitively, or think in conjunction with your intuitive faculties, stop thinking entirely for a time and listen to the voice of the spirit. The soul knows more than the outer man, because it sees farther. But if this does not suffice, wish for more light; a wish is equal to a prayer in that respect. The thought sent out will attract a higher intelligence that will cheerfully aid. Intuition, however, is Nature's voice, and he who relies on her guidance will feel her prompting as an inclination leading gently on, and which, when conscientiously followed, will lead rightly. Not for your neighbor, but for yourself. Nature guides us individually for our good, as it does the animal. Remember, you are not undertaking a journey by card, or know exactly what you are about. You are touching on the unknown, where reason has reached its limit. Now, begin again, and simply follow the path that seems the easiest, or as you are wafted by a sense of delight when thinking of it. Doubt means to hesitate before continuing. Disinclination means to desist entirely. Good-bye."

With the last word my brain was released, and the next moment the star was floating away from me, and was soon lost to view. I had received my first lesson, and meant to profit by it. I continued my way in a natural gait, having entirely forgotten that I was traveling to an unknown destiny. I simply felt inclined thus, and obeyed the momentum. But I was no sooner under way than a somewhat startling adventure befell me.

In the middle of the road, just before reaching a suburban town, a man—spirit, devil, or what it was—sprang up before me and disputed the right of way. Being yet in deep meditation over the last scene I did not catch the exact words uttered by the thing before me. I only knew that it meant prohibition to pass, and momentarily did not doubt his right in the premises, and was about to ask the road I would be permitted to travel, when it occurred to me that I needed only to exercise my will to get out of harm's way. This assurance allayed my momentary fear, and I stood my ground, much to my surprise, and began to eye my opponent quizzically. This seemed to ire him, for he began to measure me from head to foot, as if unaccustomed to being disobeyed. Then looking me squarely in the face he said:

"An' ye won't move on, won't ye?"

"Why should I?" was my very complacent reply.

"Then take that," said he, raising a club and striking me over the head with it.

But, to my surprise as well as his, the club passed through me without injury.

For the moment the man stood aghast. Then his eyes grew large, his mouth opened as the former expanded, and, as soon as he could catch breath, cried out:

"A ghost, begorra!" with which he suddenly turned and ran into an opening alongside of the road. Then for the first time I noticed that he too was a spirit like myself, and an old-time Hibernian policeman, his gallyways giving him that diabolical look which momentarily inspires with fear.

I understood the philosophy of it in a minute. He was an earthbound spirit, who was living a past life over again—that of terrorizing timid citizens into submission by virtue of an office entrusted to him to preserve the peace. I sighed when I recalled the paradox that such creatures represented as peacemakers. Of course his blow would have been effective on spirits



in his own sphere, though few of that class would dare defy such an untamed human or spiritual brute; and I wondered that he was still at large, knowing that spirits of this nature are generally drawn into a vortex of influences that put them out of harm's way, and where they can indulge in such sports with their equals—a sort of local hell, where they undergo a cure after the homeopathic process of *similia similibus curantur*."

However, my wondering soon revealed to me—through that soul sense, intuition—that this was an exceptional case—one in which a spirit was held prisoner to a spot by force of circumstances.

As soon as the Hibernian had disappeared and I had proceeded a short distance, two spirits emerged from a by-way and came directly towards me. Wondering whether I was now to be attacked by highwaymen, but, remembering the policeman's impotency to harm me, I calmly awaited their approach. They appeared to be Jews, to judge by their oriental visages and shuffling gaits. It proved so, and instead of offering violence both were trembling with fear. One of them addressed me thus:

"Oh, mishter, will you go wid us a leedle way down de road. Dis is mine brodder who shust died, and I want to take him to mine home. We dried it already dwice to pass, but dat Irish boliceman let us not pass. We see dat you not scared, and make him run in de bush."

H'm, thought I, here's a chance of doing a little service as a starter, and why not make an effort to release the Hibernian from his imprisonment at the same time?

Most assuredly would I go; but told the men to go ahead, as I had a purpose in view.

They proceeded, but no sooner had they reached the fatal spot than the terror came to view, brandishing his club.

I had retreated to the side of the road to cut him off, if possible; and the momoent he began to threaten the two peace-loving Israelites I was there. As he caught sight of me he dropped his club and tried to get back to the

woods, but I prevented this by moving in front of him. When he saw that escape was impossible he fell on his knees and implored me not to kill him; that he wouldn't do it again.

It was now my opportunity; and perhaps the first time in this spirit's career to meet his master, as higher spirits seldom travel on foot, preferring to move by force of will, which is instantaneous. But remembering that I was rather ethereal-looking, and could, by focusing my thoughts more to the brain and away from the heart or soul region, take on a more material appearance, I did so. The Hibernian's fear now turned into astonishment. I said:

"Do not fear, brother; I am not going to harm you, but will help you, if you'll listen."

"Oh, mishter," responded he, "be yez a ghost or a man?"

"I am only a spirit like yourself," was my reply.

"But I'm no spirit, yer honor; I'm simply Dennis O'Doyle, p'liceman on Beat Twenty-four, under Captain Gallagher."

"Well, never mind about that now. Get up and show me your hiding place."

At this juncture the two Jews, who had been silent but evidently interested witnesses, approached and thanked me for the service rendered them, and asked to be excused from remaining longer. I told them to continue their journey, and hoped they would reach their destiny without further interruption.

"Now show me your retreat," said I to my prisoner, or charge.

"Ye'll not betray me, misther, will yez?" he pleaded.

I assured him that I was his friend.

"And will yez stand by me in the defense?"

"Yes, that too," replied I, already beginning to read the secret of his earthbound condition.

A short distance from the road my companion stopped and pointing to a pile of leaves, he said:

"Under that lies Mike Mulligan's corpse. I tapped him over the head right out here on the road. We were both under infloofnce. Poor fellow, he died. I dragged him in here and covered him up. I wint home, and, bejabbers, that noight he come up to me bedside with a big hole in his head, and says, 'Dinnis, ye've laid me up for good. May the Virgin forgive ye.' It was too much for me. I got sick and was sick for a long toime. One noight I got up, for the noise in the room bothered me. Mefaitth, they were holdin' a wake over me, an' I wasnt dead at all, at all. They swore I was, but I was aloive enough to know what they were talkin' about. They said that poor Dinnis thought he had killed Mickey, and took it so to heart that he doid from it. I towld them that Mickey was dead for sure an' I buried him. But they wouldn't listen to me, so I dressed and came down here to see for meself; an' there it is, an' I'm watchin' it to kape people from treadin' on this howly ground."

"I understand," I replied. "The supposed murder made you delirious, from the effects of which you died. But your partner did not die. He was resurrected, and you have not yet awakened to that fact. You were aroused, however, from your death trance by the 'wake,' a ceremony, I presume, instituted by your church guides to aid in the disentanglement of earthy spirits from their bodies—if you understand what that means."

The poor fellow seemed to catch my idea intuitively, for he looked at himself, then felt himself, and suddenly turned to me, grasped my hand and said:

"God bless yez, I see loight. What shall I do?"

"Leave this place at once," I replied, and stop terrorizing timid passengers.

Follow me and I'll try to lead you into a higher occupation."

"Oh thanks! thanks! Ill go wid yez."

The next moment we were wending our way towards the village, now in sight.

(To be continued.)

HYPNOTISM FOR COCAINEISM.

A life-long victim of the cocaine habit was completely cured by hypnotic suggestion in a few moments in a Chicago court room the other day, says the New York World. The cocaine "fiend," William Thompson, was about to be committed to an asylum, when a hypnotist, Richard Meyer, offered to cure him. Meyer was meanwhile under arrest, charged with stealing a dog after "hypnotizing" it. Thompson was first put to sleep with a few passes and then told to stop taking the drug. As soon as he had been awakened some cocaine was offered him, but he pushed it violently away, crying, "I hate it. I will never touch it again."

Many are led from darkness to light by the receipt of a spiritual paper. Try it on your neighbor by remailing.

After reading your Light of Truth remail it to the agnostic.

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GIVEN
AWAY!



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And more than 300 other prizes. Contest closes Jan. 20, 1897. Send today for free sample copy of *Womankind* containing full particulars. Address, WOMANKIND, Springfield, Ohio. Remember Every Contestant gets a Prize.

Tidings from Over the River

Or "Spirit Experience in the World Beyond," by Spirit Wm. Barron. This story makes an 80 page closely printed book, and will afford a hundred-fold that amount of satisfaction to read it. It carries an influence with it that is soul-elevating, which a perusal will explain. Price 15c. For sale at this office.

DESCRIPTIVE MENTALITY

Of the Head, Face, and Hand. By Prof. Holmes Whittier Merton. A concise and practical method of learning to read the character, habits, and capacities of the mental faculties from their definite signs in the head, face, and hand. Illustrated. In its treatment of Palmistry there are 18 full pages of drawings. All persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by these signs, lines and meanings that are present in their hands. 176 large pages. Price 50 cents.

Life and Healing.

A segment of spiritism, by same author; an interesting book on the method of keeping well by the study of the causes. 25 cents.

Gravitation.

What Is It—No Ice Age, by Wm. Andrew, an essay on Law, Force, Attraction, Temperature, etc. 1 cents. For sale at this office.



H. L. SUYDAM.

Mr. Suydam is an honored citizen of Geneva, N. Y., and a pronounced Spiritualist. His monument in the cause is his famous tract entitled "The Spirit's Work," embellished by illustrations. Mr. Suydam was born in 1822 and is still a vigorous and mentally active sojourner among mortals.

The World of Psychics and Liberal Thought

Dr. Matachett's office in Bourbon, Ind., is the scene of a psychical phenomenon which is just now puzzling many people. It is a face in a plate-glass mirror. A few weeks ago the glass was purchased and was perfect in every respect. In a short time a blur, or smoky shadow, overspread the upper part of the glass without definite shape, which within a few weeks gradually assumed the partial outlines of a man's face, larger than life, and a natural portrait easily to be discovered. At present a finely defined picture is outlined, with a small, well-trimmed imperial on the chin, the mouth heavily overhung by a big mustache. The nose is Grecian and the forehead low and overshadowed by stray disheveled locks or bangs, making a picture of a distinguished-looking man, foreign in aspect and fierce in expression. It is said there is no fraud about it and that it can be proved by hundreds of affidavits if necessary.

St. Paul's church, Universalist, of Chicago, is trying a brand new experiment for increasing its congregation. All over town the church is advertised on bill boards, in company with gargling oil, abbreviated skirts, hams, corsets and other goods, and the church is packed to the doors every Sunday.

The psychology of the weather is something new. The American Journal of Psychology has an article on the subject in which the head of a large factory is reported to state that a disagreeable day causes a reduction of 10 per cent in the output of the works.

Mr. Buchanan Harding, lecturer for the Theosophical society in America, spoke recently in St. Louis on "The Purpose of Theosophy."

He bore down with emphasis when he said there is a cause for the appalling condition when the earth is productive of all the fruits and grains and when women and children are starving on every hand. The cause at the bottom of the whole thing, he asserted, is the selfishness and greed of the stronger. The world preaches goodness and practices greed, and the unrighteous condition of starving in the midst of plenty is the result of this soulless inconsistency.

The Hartford (Ct.) Times is responsible for the account of a remarkable psychic visitation related by a lady visiting friends in that city. A cousin of the lady in question living in Meerat, Northwestern India, tells the story as it took place in the house of her sister. These sisters in India are connected with families of repute. The lady relating it is a devout Episcopalian and incapable of misrepresenting in the slightest particular. Her cousin, in whose house the occurrence took place, was seated at a lighted table reading, when happening to lift her eyes from her book, she was astonished to see seated in a chair before her, and between herself and the door to the bathroom, a man, a stranger to her, who calmly regarded her. It was too great a surprise for her to speak and demand who was thus intruding unbidden upon her privacy, and what was wanted. She remained for a moment in silent astonishment.

Then it gradually dawned upon her that the figure was probably not that of a person of real flesh and blood, but a visitor from the unseen world of life. She remembered having once, as a child, seen a similar figure, under circumstances which seemed to preclude the idea that it was any person still in the body, and in later years, in revolving those circumstances, she had remembered how the apparition had, after a little while, faded away into invisibility. Concluding that this new visitor also was not a person of flesh and blood, she sat silently gazing at the silent object, while the intruder, whoever or whatever he was, sat also in silence, steadily regarding her. Just how long this state of things lasted the lady did not accurately know, but it was probably not very long when the mysterious stranger began to vanish into a thinner and thinner personal presence, until in a moment or two he had vanished quite away.

It was the lady's hour for her evening bath, but she thought she would first let out her two pet dogs from their confinement in another room. They came barking furiously and running directly toward the bathroom. There, through the open door, the lady was horrified to see on the floor a monstrous cobra—the snake whose bite is certain and speedy death. Springing forward to save her dogs she quickly shut the door, but not so instantaneously as to prevent her seeing the reptile turning and escaping down through a hole in the floor where the drain pipes of bathtub and washbowl went, a hole which had been carelessly left larger than was necessary.

If she had gone directly into the bathroom, as she would have done but for the intervention of her mysterious visitor, her life would undoubtedly have been sacrificed in the act.

The town of Fair Play, near Middletown, O., is the scene of spontaneous psychical manifestations just now. Mr. Andrew Lewis was excavating for a barn one day recently and unearthed a skeleton. That evening his family were astounded to see a light like a ball of fire hanging outside one of the windows. This disappeared and a train of persons bearing a white coffin, led by a tall man, passed by. This apparition was seen by the family. Dan Muchmore, a carpenter of Hamilton, who was working on Lewis' barn, shortly afterward was suddenly awakened one night by some one removing the covers from his bed. The man's temper was aroused and he began to swear and the furniture began to cavort around the room.

Several thrilling experiences are reported in connection with other people who have investigated the manifestations.

Nelson Thompson of Paradise township, Pa., died on the 25th of November. A strange incident in connection with his death is the fact that just after the death of his brother-in-law, John Bivenour, which occurred at his home on the 7th ult., Mr. Thompson made the remark that he intended making his will the next day and that inside of twenty days he would be a corpse from typhoid fever, the same disease that caused his brother-in-law's death. He accordingly made his will the next day and his death on Wednesday from typhoid fever fulfilled the other part of his prophecy.

A gentleman from China has set up a shrine to Confucianism in Chicago and proposes to show the people what he believes to be the errors of Christianity and impart to them the teachings of Confucius. 'Tis well.

Fine days make people generous and accessible and opinions given on such days are held by some to be the safest. The influence of the weather upon the logical faculty, the nerve and the eyes, has also been recognized in a perfunctory way. Nervous, excitable and irascible persons are prone to feel the influence of bad weather and blame their circumstances. Certain functional troubles of the liver, a chronic catarrh, a rheumatic joint, even a bad corn, predispose people to suffer from weather changes.

THAT EXPOSURE.

The accounts of an alleged exposure of Mr. J. B. Jonson at Wheatland, Mich., have drawn out many commendatory expressions of that gentleman's ability and genuineness as a medium. Mr. D. P. Hughes denies that there was an exposure at Wheatland, and the following from Toledo explains itself:

To the Editor: There seems to be an effort made on the part of some unprincipled person or persons to destroy the reputation of our home medium, J. B. Jonson. Therefore we who have tested him for years in our halls and home circles feel it our duty to raise a plea in defense of his mediumship. We are thoroughly satisfied with the genuineness of his manifestations. While we are not in favor of screening fraud, we are in favor of protecting true mediums.

Mrs. Ella Woodward, secretary; John Coutts, trustee; Mrs. Lois T. Drake, F. H. Oatman, treasurer; H. E. Dowd, trustee; J. H. Drake, Pres., First Alliance of Progressive Thought Spiritual Society.



Mrs. M. Langston of Pryor Creek, Indian Territory, says: "For some years I have suffered from dyspepsia and stomach troubles, and all the doctor's potions added to starvation dieting afforded me no relief. I had about given up in despair when I was induced by an advertisement to give Ripans Tabules a trial. I am free to admit I had no faith in them, but after using them one week I could eat food that I had discarded months before. This encouraged me to continue using them and now I am happy to say my dyspepsia has disappeared and I am no longer troubled. I owe all to Ripans Tabules and advise my friends to try them. (Signed) "MRS. M. LANGSTON." One Gives Relief.

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UNIVERSAL ETHER.

The subject, "What and Where is the Spirit World?" has been a problem to me, and no doubt to very many others, in and out of the Spiritualistic ranks.

Pure spirit is supposed to be imponderable, devoid of all matter. Spirit body, however, must be substance so attenuated and fine as to be almost imponderable, at least to the physical senses. If there were no body it could not be seen, and all manifestations of spirit to the physical senses must be physical. The idea of imagining another state of existence can only be physical. Imagination is the power to create or reproduce an object of sense or combination of objects previously perceived, and may be magnified to a great extent.

If spirit has body there must be room to contain such bodies. Prof. E. D. Babbitt, author of "Light and Color" and "Religion as Revealed by the Material and Spiritual Universe," says in his book last mentioned:

"The spirit realms extend around the earth in several belts or zones, one above the other, the higher belts or spirit spheres being more ethereal and divine than the lower and are occupied by spirits who, by becoming progressed and refined, have graduated from the spheres below. While a vast number of undeveloped spirits dwell on or are near the earth, the first regular spirit zone around the earth has been estimated to be less than one hundred miles from the earth's surface and extending about sixty or more degrees to each side of the equator. This is sufficiently high to be beyond all the coarse elements of the earth's atmosphere, although very exquisite atmosphere composed of all ethereal grades of matter, of which refined hydrogen is a prominent factor, is said by spirits and favored by some important facts of earthly science to extend through all the interstellar spaces and forming, when polarized by the light of sun and stars, the celestial bridge-work over which all fine forces travel, etc. To see whether the above statement has any foundation or may be accepted as a hypothesis, we will take up the subject "Ether," as propounded by Professor J. Clerk-Maxwell. Ether derives its name from its perpetual motion, a material substance of a more subtle kind than visible bodies, supposed to exist in those parts of space which are apparently empty.

"It is capable of transmitting energy. The radiations which it transmits are able not only to act on our senses, which of itself is evidence of work done, but to heat bodies, which absorb them; and by measuring the heat communicated to such bodies the energy of the radiation may be calculated.

Ether distinct from gross matter.—When light travels through the atmosphere it is manifest that the medium through which the light is propagated is not the air itself, for in the first place the air cannot transmit transverse vibrations, and the normal vibrations which the air does transmit travel about one million times slower than light. Solid transparent bodies, such as glass and crystals, are no doubt capable of transmitting transverse vibrations, but the velocity of transmission is still hundreds of thousands of times less than that with which light is transmitted through these bodies.

We are therefore obliged to suppose that the medium through which light is propagated is something distinct from the transparent medium known to us, though it interpenetrates all transparent bodies and probably opaque bodies too.

To further demonstrate the existence of a universal ether we will say: As generally understood, all phenomena of light, heat and electricity, and as for that, of all matter, is molecular

motion. Motion without matter can not be motion. If we desire to make a movement we have to have something to move. The rays of light and heat from the sun could not reach us except by means of matter. Heat, light and electricity is not matter, hence can not move of itself. The electric current cannot be transmitted unless we have some vehicle to transmit it. We will take for instance the electric incandescent lamp. To be of any utility it has to have a fine carbon string in its interior connected with the wire, and all possible air has to be exhausted and a vacuum is supposed to exist. A vacuum of all possible air does exist. When the electric current is let on we have the electric light; but then we may say if light is matter in motion there must be some substance as a vehicle in the lamp; and the inference that this substance is that universal ether.

Professor Maxwell further says: "Whatever difficulties we may have in forming a consistent idea of the constitution of the ether, there can be no doubt that the interplanetary and interstellar spaces are not empty, but are occupied by material substance or body, which is certainly the largest and probably the most uniform body of which we have any knowledge.

Whether this vast homogeneous expanse of isotropic matter is fitted not only to be a medium of physical interaction between different bodies, and to fulfill other physical functions, of which, perhaps, we have as yet no conception, but also, as the author of the "Unseen Universe" seems to suggest, that it constitutes the material organisms of beings exercising functions of life and mind as high or higher than ours are at present, is a question far transcending the limits of psychical speculation.

FRANK J. ROTH, M. E.

A WONDERFUL CALENDAR.

There is nothing more wonderful in the chronological and time keeping line than the "Theosophical Calendar according to the Secret Doctrine." From the Theosophical point of view the Four Ages are as follows: Sata Yuga (Golden Age), 1,728,000 years; Tresta Yuga (Silver Age), 1,296,000 years; Dwapara Yuga (Copper Age), 864,000 years; Kali Yuga (Iron Age), 432,000 years. The total of these four ages make one Maha Yuga, or Great Age, of 4,320,000 years. One thousand Maha Yugas make one Kalpa, or Day of Brahma, equal to one thousand times 4,320,000 years. After the expiration of that unthinkable period of time the Night of Brahma (equal in duration to the length of the day), comes on, and the earth vanishes from the plane of existence. Three hundred and sixty days and nights of Brahma make one year of Brahma and 100 years of Brahma make the Great Kalpa, a period of 311,040,000,000 years, after which the sun and the entire solar system plunge into impenetrable night, and everything on the "objective plane" is destroyed. Then comes the period known as the Great Night, and which is equal in length to the Great Kalpa. After the Great Night has lifted its sable mantle a new solar system is formed and evolution begins anew.

According to the doctrine of the Theosophists we are now living in the Kali Yuga, the last of the Four Ages, and it began nearly 5,000 years ago, with the death of Krishna, who died 3,102 years before our era began. The first minor cycle of Kali Yuga will end in the years 1897-98, but we still have something like 427,000 before we arrive at the end of the present age.

Kali Yuga is also known to the Theosophists as the Black Age. It is an age of spiritual darkness, in which the human race pays for the misdeeds which are recorded against them in the previous ages.

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Voice of the People.

LIGHT.

I am far, far away from the light,
As I grope in the depths of my soul's
despair
To find one ray that would set me right,
Or the secret of being would show me
where.

I am—but why, or how, or whence?
'Tis not enough that I simply breathe;
There is more than this in life expressed,
But the key thereof lies yet concealed.

I write these lines, but what touch inspires
My brain, or gives the magical key
That unlocks to my soul the poet's fire,
And brings a part of his life to me?

Sometimes, methinks, I catch a gleam
Of this wondrous truth, like a brilliant
star;
O'er my questioning doubts it casts a beam
Of light that reveals where my answers
are.

One moment within my grasp I hold,
And feel the touch of its magical spell
That fills my being with rapture untold,
And a peace so great I may not tell.

And then, like the depths of eternal night,
My doubts come back, and I cower and
die
But for that gleam of infinite light
That one moment shone from eternity's
sky.

MARY WEBB BAKER.

THOUGHT AND THOUGHT TRANS-
FERENCE.

Editor Light of Truth: Will you kindly allow me a little space in the columns of your paper for a few ideas on the subject of thought and thought transference? The idea that thought is a vital spiritual element that can impregnate a loaf of bread or joint of meat to my mind is improbable.

Thought is simply an act of the mind and where there is thought there must be a thinker or something that thinks. And there is a clear distinction between an act and a thing or substance acted upon. Hence it is the evidence of thought that is transferred. On the physical plane there are various modes of transferring the evidence of thought. Written and printed letters and words are extensively used in the present age, but the natural and primary method is by vibrations of the atmosphere caused by using the vocal organs of the body, but these vibrations are not thought, but evidences of thought, and sent by the thinker. These vibrations do not convey thought as a distinct substance, but make known to other minds the thoughts of the thinker. But there are many evidences of thought conveyance independent of these methods.

To account for these it seems the most rational conclusion that spirits (whether in the body or out of the body), are connected by a subtle fluid which serves as a medium for transferring both thought and feeling. In like manner an earth atmosphere serves us in our physical organism.

G. ALLEN.

Soquel, Cal.

A HEARTY APPROVAL.

The Light of Truth in its new dress meets my most hearty approbation. I have been a Spiritualist ever since the days and nights of the Rochester knockings, and have seen the rise and fall of many Spiritualist papers—many of them worthy and able exponents of the philosophy and tabulated facts of the continuity of existence of all the human race. I am happy to bear testimony that The Light of Truth comes as near filling the requirements of a perfect exponent of the Spiritual philosophy as any of its predecessors or contemporaries. Long may it light our paths.

J. PERRIN JOHNSON, M. D.

FOR WEAK WOMEN.

HORSFORD'S ACID PHOSPHATE.
It soothes and feeds the nerves, helps digestion and imparts strength.

"Y. P. S. A."

To all whom it may concern: It may be of interest for you to receive the intelligence that the association to be known as the "Young People's Spiritualist Association" will soon be a compact realization, inasmuch as at the present date the constitution for same is nearing completion, and this event occurring it will be published immediately and we shall then be officially open to correspondents desiring to join our order.

I have received so many letters asking for information concerning the "Y. P. S. A." that I find it impossible to answer them in detail, and therefore make this public acknowledgement of the fact.

To all the patrons of the association I desire to say that I hope to be able to publish the constitution of the Young People's Spiritualist Association before Feb. 1, 1897.

The success of the association up to the present has been quite encouraging, and we can firmly expect by courage, perseverance and energy to win a permanent place for our association in the list of religious orders.

As can be seen my address is changed.

AUGUST MITTELL,

29 Wyman Street,
Jamaica Plain, Boston, Mass.

"MENTAL PHENOMENA."

Mrs. C. V. Blackman of Pittsburg, Kan., says she knew a Robert Gilmore who published a paper in Zanesville, O., and heard that he died several years ago, and that his father lived in Newark, O., her old home, etc.

As I stated before, Mr. John Gilmore of Fredericksburg, O., wrote that he had an uncle named Robert Gilmore, but did not know anything concerning him.

It seems strongly probable that Robert Gilmore, the uncle of John and George, who both live in Fredericksburg, and Robert Gilmore, the friend of Mrs. Blackman, are one and the same person; that he is a spirit, and that he has taken the only practicable method of reaching some one, whoever it may be he desires, who knew him before he died, perhaps for some special purpose. If such is the case, Mrs. Blackman being an old friend, may be able to perform what to a stranger would be a delicate task. If she should be successful and would publish her experience, it would be an interesting link in the chain of evidence that there are spirits and that they can communicate with mortals. If Robert Gilmore should be still living, the original statement would leave standing an unsolved problem.

O. W. HUMPHREY.

THAT ANGEL.

A reader writes that she was very much surprised and amused concerning the illustration of the winged angel in a late issue of this paper, supposing that modern Spiritualism had exploded the idea that arisen mortals had wings. Granted; but, supposing modern spirits found planetary relations good enough for presenting an angel in the sky, would it not be wisdom to give it an appearance familiar to the larger part of humanity, believing that Spiritualists would understand the motive?

I know as my life grows older
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed—
But as sure as the sun brings morning
Whatever is—is best.

—ALAN LEO.

Mediumship is the transition from the mortal to the spiritual state of existence.

A SCIENTIST'S TESTIMONY.

Alfred Russell Wallace says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from these facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correction of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not until then, will it be necessary for Spiritualists to produce fresh confirmations of facts which are and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

Malice vitiates the blood and generates cancerous diseases.

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BOOK LIST.
No 4

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Man and His Relations. Illustrating the influence of the mind on the body, the relations of the faculties and affections to the organs and their functions and to the elements, objects and phenomena of the external world, by Prof. S. B. Brittan. Cloth, \$1.50.

Marguerite Hunter. A narrative descriptive of life in the material and spiritual spheres as transcribed by a co-operative spirit band through the mediumship of Lizzie S. Bangs independent slate-writing psyche. 264 pages; cloth, \$1.50.

Mediumship and Its Development and How to Measure to Assist Development by W. H. Bach. 103 pages; cloth 50c; paper 25c.

Mesmerism, with hints to beginners, by Capt. John James. Cloth, \$1.00.

Mind, Matter and Man. An address by Willard J. Hull. Pamphlet; 10c.

Missing Link in Modern Spiritualism, by A. Leah Underhill of the Fox Family. A book of rare value that should be possessed by every Spiritualist. 479 pages; cloth, \$1.50; postage 10c.

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Remarkable Spirit Manifestations, by William Crookes, F. R. S., of London, England, and C. G. Helleberg, of Cincinnati, O., U. S. A. Cloth, 50c.

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Reply of Joseph Brown to Rev. Dr. Snyder's Criticism on Spiritualism. 10c.

Religion of Spiritualism: Its Phenomena and Philosophy, by Rev. S. Watson. Cloth. \$1.00; postage 10c.

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Spiritual Songs. For the use of circles, camp meetings, and other spiritualistic gatherings, by Mattie E. Hull. 10c.

Spiritualism as Viewed by Rev. Dr. D. W. Moffat, H. V. Sweringen, A. M., M. D. and L. O. Hull. Being a series of lectures against Spiritualism delivered by the pastor of the First Presbyterian Church of Ft. Wayne, and the replies to them. 20c.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT

Question.—Does Jesus Christ reign as a superior being in some remote sphere, and will there be a final consummation of all things when Christ will reign as King of Kings and Lord of Lords?—Z. C. H.

Answer.—To answer this question we must first know whether there was such a person. The only record we have is the Bible, and we may believe in this as we do in other records of history. But theologians say we must accept all that is in the Bible or none of it. It is true that common reason rejects much of it, such as the whale swallowing Jonah, and if Reason revolts theologians are to blame. But we may reject theological decree and accept what we think rational or possible. There is nothing to deny the possibility of a Jesus—especially not his teachings, as these have been proven to be truths by analogy. And it is certain that somebody with a superior spirituality has uttered them. Ordinary spiritual revelations show that the spirits of such teachers are exalted in the other life. Not because of truths uttered, but because it takes an exalted soul to create them when original. If Jesus of Nazareth is a fact, and the real author of the truths ascribed to him in the Bible, then we may believe without hesitation that he occupies an exalted sphere in spirit. But whether he will ever reign as king of kings will depend on his power as an individual soul. Power in spirit must be earned. Wisdom and love are the mediums. If Jesus possesses more of these than any other spirit that ever arose from a mortal body on this planet he undoubtedly stands the highest and rules accordingly. But students of biography would disagree on this question if a man's earth life is to be counted in as constituting a portion of this wisdom and love. No doubt many could induce themselves to believe that God could or would endow a spirit with superior power, but we will not argue this. It would be endless, as many spirits are as opinionated as mortals, and as many believe without proofs as mortals do, while others are as dogmatic in asserting that a fact cannot be because they are not aware of it. So many deny Jesus because they have never seen him, while others believe without seeing. As to the final consummation of things in connection with Christ's reign, must be considered symbolical, as many other Biblical expressions. It may mean the abolition of selfishness with every individual as his own, Christ reigning over himself. It may mean the consummation of worldly things when all men have unfolded the Christ principle within themselves and thus reign over matter. Or it may have a still higher meaning for aught we know. But it is best for every one to form his own conclusions on the subject, and whatever makes him happy is his heaven—his religion or guide to the light of truth.

Question.—Nearly all my life I have had times in which I feel as though I were inspired to do or say some powerful thing, but never do. Would you think it a sign of mediumship, and if so, what phase: and why do not the spirits use me in that way? If it isn't mediumship, what is it?—E. D.

Answer.—The soul feels beyond its capacity, or that of the outer man, and, like a young bird, spreads its wings to fly, only to let them down again for another trial at the next im-

pulse that comes from within. But repeated efforts create effects, and before one knows it he or she will be like the bird, on the wing—flying to some long-hoped-for goal, sighting some long-cherished desire, enjoying some unlooked-for felicity, or doing for humanity what one never expected or felt capable of doing—realizing a dream of the past. It is mediumship in embryo, and only capable of classification when it begins to bud.

Question.—Are we benefitted spiritually by the love of animals? If so, in what way?—Mrs. A. L. Morris.

Answer.—It is doubtful whether an affirmative reply would cover the whole field. We are unquestionably benefitted by the love of anything, but it may be physically or mentally as well—our spiritual benefit coming later or in conjunction with the former by inference, deduction, experience, etc. Direct spiritual benefit only comes out of trials or suffering—something in which the soul is the prime agent or operator. But animal affection, per se, is simply a mental educator, which may teach us a lesson in affection or trust that will eventually lead to some spiritual good. The love of friends—sympathy—always benefits physically, especially in sickness or pain. But we doubt whether animal love is sufficiently potent to do this, though domestic animals do benefit us physically in other ways, too common to mention. The philosophy, however, is benefitted spiritually by every fact or event in life.

Question.—What is spirit?—K.

Answer.—Spirit is the divine or life principle of that which has dimensions—active or subtle in comparison to its sublimated or etheralized (spiritualized) state—intelligence or self-consciousness, being the highest to our knowledge. Physical or planetary law, growth, instinct, intuition, love, are all manifestations of it, though by no means the limit, if infinity is a truism. Nature even is beyond our grasp of man's comprehension, and this is but a body material with a soul animating it—that soul being God or divinity—spirit in esse. Man is a spark of the whole, and knows just as much about it as he knows of himself—no more, no less. Self-study is the key to what little there is to be understood of it, and that little is not worth while discussing, for it will make none the wiser in comprehending it as a whole.

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PERSONALS.

—Hon. P. O. Kellogg may be addressed at East Trumbull, O. Letters or papers sent there will be forwarded to him.

CHICAGO, ILL.—Those interested in forming a society in Englewood and Auburn Park the coming season will write me, addressing J. C. F. Grumbine, Station P, Chicago.

DENVER, COLO.—Mrs. E. Louisa Teed and Dr. Sara L. Hard were publicly ordained ministers of the Spiritual gospel on the 6th ult., at the services of the First Spiritual church. Mrs. S. S. Beckwith-Ewell was appointed missionary on the same occasion.

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Few Spiritualists are cognizant of the fact that "The marriage supper of the lamb" referred to in Rev. xix-9 is none other than the grand feast of reason and spiritual truth, which is now being given to the world, and especially to Spiritualists by the angelic hosts, through our many and varied blessed mediums. "And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Every Spiritualist should read the latest book issued by Light of Truth Publishing company, the title as per heading of this article. They will thereby learn the important position they occupy as seen by John and other prophets and seers. The true status of the Christian church is also plainly shown as seen by the revelator, also the work of Spiritualism in the seventh plague, and in him who sat upon the white horse, whose "name was faithful and true." For sale at this office. Price—Cloth, 35c; paper, 25c; postage paid.

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Mr. B. F. Sliter of Grand Rapids, Mich., in the course of a letter to the editors has the following to say of the Light of Truth:

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James T. Morrison of Ithaca, N. Y., is open for engagements for temperance lectures (non-partisan), or for spiritual conversation, without compensation, after the first of January, 1897. Address as above.

OBITUARIES.

Passed to spirit life, Oct. 27, 1896, from her home near Williamston, Mich., Eliza Morrison, aged 58 years.

Born to spirit life, Nov. 16, 1896, Silas Danley. He was a soldier in the late war, and a Spiritualist for 36 years. His mortal age was 74 years 10 months and 28 days.—Harriet Danley.

Passed to a higher life from Springfield, Mo., Oct. 3, 1896, after an illness of ten weeks, Harvey O. Hawkins, aged 61 years 8 months. He was born in Sherburne, Bath county, Ky., in 1835. J. A. M.

Mrs. Sarah M. Caswell passed to spirit life Nov. 16, 1896, in her 78th year, at the home of her daughter, Mrs. C. E. Hickot, 457 Jennings avenue, Cleveland, O. Mrs. Caswell has been an ardent Spiritualist for about 30 years.

Among the recent transitions in the Spiritualistic ranks are Mrs. S. Strout of Deering, Me.; Leilia Farrell of Portland, Me.; Albert M. Souther of Boston; Mrs. Olive F. Ingalls of Glenora, N. Y., and Mrs. Betsy Hungerford of Appleton, Wis.

CENTER OF CIVILIZATION HERE.

J. H. Fussel, vice president of the Ayrar Theosophical Society, lectured in New York City, November 29th, before a fair sized audience on "The Future of America." He began his talk by giving a brief description, according to occult traditions, of the civilization that existed on the lost continents of Lemira and Atlantis.

The Atlantean race, he said, was a fourth of the great races on what is now the earth, and while it reached the great height of material civilization, it sank the lowest in respect to spiritual development.

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The school of the revival of the lost mystery of antiquity, which is to be founded in the near future by the Theosophical societies, will mark the beginning of a new era of enlightenment and spiritual development. There may be some dark years before us, but the future of America is assured. It is glorious beyond all powers of imagination.

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